

THE NARADIYA PURANA

A Philosophical Study

By
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Reader
Department of Sanskrit,
Bihar University Muzaffarpur

The present monograph is the philosophical exposition of the Nāradiya Purāṇa. The theme of cosmogony, the doctrine of devotion, the problem of emancipation and the fundamental conception of the Saiva system of thought are the four veritable problems of this Purana. So the author has tried his best to give a comprehensive representation of these topics mentioned above. In order to place the view of the Nāradiya Purāṇa in a proper prospective, the findings advanced by the Vedic seers and philosophers of India have been analysed and critically examined by the author in the present work.

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(A PHILOSOPHICAL STUDY)

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Dr. S. S. Upadhyaya

Reader, Department of Sanskrit, Bihar University
MUJAFFARPUR



JNANANIDHI PRAKASHAN
CHHATA CHOWK,
KISHORE NARAIN ROAD
MUZAFFARPUR
1983

Published by :

Shrimati Kumud Kumari Upadhyaya

Jñānanidhi Prakashan

Chhata Chowk,

Kishore Narain Road,

Muzaffarpur (Bihar)

© Kumud Kumari Upadhyaya

First Edition—1983

**This book has been published with the assistance of the
University Grants Commission.**

Price : Rs. 80.00 (Rupees Eighty only)

Printed at :

Ratna Printing Works

B 21/42 A, Kamacha

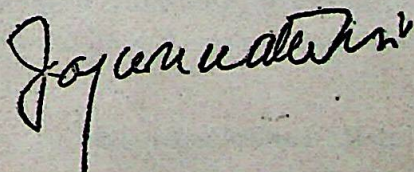
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ABOUT THE AUTHOR & HIS WORK

I feel extremely happy that Dr. S. S. Upadhyaya has chosen the noble theme, a Philosophical study of the Nāradiya Purāṇa. The tradition is uniform throughout the whole of India that the Purāṇas are eighteen in number and the Nāradiya occupies an important position among them. In fact, the Purāṇas are the inexhaustible treasure of Indian religion and culture. The highest goal of human life, according to Indian culture is to achieve emancipation. So the vast mass of the Vedic and Purāṇika literature together with the different branches of Indian philosophy have embarked upon the task of elucidating the nature of emancipation. The consideration of the problem of emancipation occupies the position of supreme importance in the Nāradiya Purāṇa. Virtually this problem is the pivot round which all other different themes of this Purāṇa, that is, the cosmogonical speculation, the conception of devotion and the doctrine of Tantra rotate. Dr. Upadhyaya has done a special service to scholarship by discussing these themes conducive to the all-round welfare and supreme good of the masses without any distinction of colour, caste and creed. Dr. Upadhyaya has successfully projected and discussed the problems. I take this opportunity to congratulate him on successfully dealing with the problems of perennial philosophy.

I have no doubt that Dr. Upadhyaya's work will be welcomed all over the world adding a fresh Chapter to the noble themes of Indian philosophy.

To,
Dr. S. S. Upadhyaya,
Reader in Sanskrit,
Bihar University,
MUZARRARPUR.



(Jagannath Mishra)

ABOUT THE AUTHOR & HIS WORK

[illegible]

1957-1958

FOREWORD

I have great pleasure in introducing the monograph "A Philosophical Study of the Nārādīya Purāṇa" by Dr. Shiva Shankar Upadhyay, Reader in the Department of Sanskrit, Bihar University, Muzaffarpur. The Purāṇas occupy a place of vast eminence in the religious and cultural field of India. These are the inexhaustible treasure of spiritual wealth conducive to the all round welfare and supreme good of the masses. The theme of cosmogony, the doctrine of devotion and the problem of emancipation deserve to be viewed as the life and soul of Philosophical expelations towards which the intellectual operations of the seers savants and philosophers of India were directed. The Nārādīya Purāṇa has dilated on these problems and is solely concerned with the task of elaborating them. The author has tried his best to shed a light on these vexed questions. He is positive that the representation is bound to be imperfect and inadequate without the exposition of its close association with the speculations of the ancient seers. So he has reproduced the findings of them in order to place the view of the Nārādīya in a proper prospective. Besides this, the radical problems of the Śaiva philosophy are expounded in a systematic manner in this dissertation. I hope this work will reveal to some extend the philosophical nature of Indian Philosophy.

Dr. Upadhyaya deserves plaudits for exposing these philosophical problems of universal interest and for drawing the attention of scholars and readers to a field which is very necessary in the present age.

He has brought to bear on it critical insight and depth of study. I am sure his work will be well received and appreciated by connoisseurs.

Mahendra Mohan Mishra

FOREWORD

The first of the two volumes of the *History of the Indian People* is now published. It is a volume of some 1,200 pages, and it is a volume which will be of great value to the student of Indian history. The second volume, which will deal with the period from 1857 to 1947, is now in the hands of the printer. It is a volume of some 1,200 pages, and it is a volume which will be of great value to the student of Indian history. The two volumes together will form a complete history of the Indian people, and they will be of great value to the student of Indian history. The first volume, which deals with the period from 1800 to 1857, is now published. It is a volume of some 1,200 pages, and it is a volume which will be of great value to the student of Indian history. The second volume, which will deal with the period from 1857 to 1947, is now in the hands of the printer. It is a volume of some 1,200 pages, and it is a volume which will be of great value to the student of Indian history. The two volumes together will form a complete history of the Indian people, and they will be of great value to the student of Indian history.

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PREFACE

The present thesis entitled 'A Philosophical study of the Nāradiya Purāṇa' is a laudable attempt to present the salient features of the philosophical speculations and the principal religion Doctrines in the Nāradiya Purāṇa. The nature of Purana is too well known to be explained at length. The Purāṇas occupy a very important place in preserving the cultural heritage of our country. They embody in their vast span the 'social, religious and philosophical thoughts and speculations of ancient seers and inevitably base their deep-thoughts on those of the Vedas. Due to the difficulty of the language and subtlety of the views the fundamental thoughts propounded by the Vedic seers becomes difficult to understand even for the learned few. The Purāṇas, on the otherhand, as a result of their simplicity of language and adoption of the story-telling device, stood as means of the popularisation of the abtruse and subtle religio=philosophical thoughts of the Vedic seers. Hence the modern Hinduism looks for its main guidance and ultimate sources views propounded in these valuable works.

Among these valuable compiliations the Nāradiya is in fact a veritable encyclopaedia of various types of knowledge required for the moral and social uplift of mankind. Two Purāṇa-titles are known the Nāradiya and Bṛhan-nāradiya and one of these is included among the eighteen Māhapurāṇas, while or another comes in the list of uppurāṇas. In reality they are not actually separate and the contents of the so-called Bṛhan-nāradiya is included in the Nāradiya. The topics discussed in this purāṇa are vast and varied and they have been already discussed by different authors. Hence the learned writer of the present thesis has suitably confined himself towards a fuller and more complete treatment of only the

philosophical doctrines described herein. We can fully assert that the author has done full justice to the abstruse doctrines he has attempted to present in this learned thesis. He has indeed done a noble service to the world of scholars for writing a thesis which is atonce both brilliant in its exposition and exact in its presentation. He takes great pains in chalking out the process of evolution in philosophic thoughts from the earliest times of Rgveda upto the age of the Purana concerned. Indeed the author makes the Purana speculation as a peg to hang over the valuable fabric of the philosophical thoughts of sages of different ages and writers of different philosophical pursuits.

The author of the thesis concentrates upon four fundamental doctrines of great important in the Indian Philosophy—

- (a) Doctrine of Cosmogony;
- (b) Doctrine of Devotion;
- (c) Doctrine of Emancipation.
- (d) Doctrine of God in the Tantrik philosophy of Śaivism.

Cosmogony forms one of the fundamental topic discussed by the Purāṇas. Out of the fivefold characteristics of the Purāṇa, the sarga, the creation of the universe is the first and foremost and to this topic the writer has addressed himself in the very beginning. He has described with due details the view expounded by the seers of Rgveda, Atharvaveda, Brāhmaṇas and the Upanishds before he tackles the description of the sarga as contained in the Nāradiya. The exposition is not only brilliant and systematic but is complete in all its details and thus it shows the process of evolution of cosmogonical thought and doctrines from the Rgvedic age to the age of the Nāradiya Purāṇa.

The doctrine of devotion has been treated by the author with all its details as presented in the Naradiya Purana. He has shown how the tenets of Bhakti and Jñāna can be reconciled as being instruments in the attainment of Emancipation. To give a full exposition of the doctrine of Devotion the views

expressed in the Narada Bhakti sūtra and the Śāṇḍilya Bhakti sūtras have been described with arguments which are in convincing and clear in details. Madhusūdana Saraswatī's analysis of the Bhakti Rasa, its gradual realisation by a true devotee of Lord and the mental equipment of such a devotee have been treated in the thesis in language which is atonce arresting and clear. The different types of rati, the four distinct types of devotion and various means of their acquisition have been given full expression by the author on the basis of Madhusūdana Saraswatī's explanation given in his well known work Bhakti-Rasayana. Thus we get in this thesis the full fledged explanation of the nature and utility of devotion as a prominent means of the realisation of Bhagawāna on parta of the devotees.

The problem of Emancipation likewise has got an elaborate treatement and clear exposition in the body of the thesis. The doctrine of Emancipation has been described on the basis of the Upaniṣadic speculation. The Paurāṇic conception of Mokṣa does not differ from that of the Vedas. Both believe that it is a state of complete bliss and of the highest. Ānanda that can be conceived of. But the logical realism of the Nyāya system does not believe in the above proposition and states that it is a condition of perfect neutrality beyond the ken of pain and pleasure. This view of Nyāya is greatly elaborated in the thesis and the prominent views of Vātsyāyana, vidyotakara, and Vāchaspati Misra have been critically analysed by the author who shows how a compromise can be made out between the apparently contradictory views of these philosophers.

Lastly the Doctrine of Tantra and the basic principles of the Saiva philosophy, especially of the Pāṣapata school have been described in due details. It is well know that Tantra occupies a prominent place in the cultural hesitage of India, Our religious culture possesses two pedestals to stand upon the Nigama (Veda) and the Agama (Tantra) and hence it is

called *Nigamāgama mūlaka*, based upon the nigama and āgama. The mutual relation between the Veda and the Tantra has been discussed in ancient Sanskrit works by the ācāryas of the Vaiṣṇavism and Śaivism. The Nārādīya Purāṇa is a acknowledge on all hand to be a Vaiṣṇava purāṇa, but curiously enough is practically silent as regards the doctrines of the Vaiṣṇava Tantra. Even among the Śaiva Tantras the Pāśupata alone has been given a prominent place and it gives a clue towards the age of the composition of the special chapters describing its doctrines and rituals. The Gupta period appears to be the probable time of the composition of the chapters concerned. A Pāśupata ācārya named Uditācāra constructed a Śaiva temple where he installed the lingam of Upamiteśvara and Kapileśvara in the Gupta Era 61 (380AD). These Pāśupatas were also know under the name of Lakulisa, because the image of Lord Śiva has a stick (Laguda or Lakula) in its left hand in the Kushan period.

The philosophical tenets of Tantra have been treated with due details in the Nārādīya and the author of the thesis has done full justice to the subject by including a detailed chapter on the conception of God according to the Śaiva Tantras.

The thesis is thus a praise worthy and full fledged account of the Philosophical speculations and views of the Nārādīya Purāṇa in a language at once clear and concise and it is a landable attempt to supplement these views with those of the Vedic seers and the great savants of the Indian Philosophical systems. We have ample praise for this learned thesis of Dr. Śiva Śaṅkara Upādhyāya for its excellent presentation of facts and comprehensive discussion of Philosophical doctrines.

Sanskrit University
Varanasi.

Baldeva Upadhyaya
Ex-director of Research Institute

ACKNOWLEDGEMENT

The present work embodies the result of my studies covering the period of three years. I do not think that an apology is needed to vindicate the selection of the topics treated of in this humble monograph. I have given an unvarnished representation of four problems which deserve to be viewed as the veritable flesh and blood, the life and soul of the *Nāradiya Purāṇa*. I have devoted three chapters to the consideration of the theme of cosmogony. I am conscious that it may appear incommensurate with reference to other problems treated of in the present dissertation. A deeper reason has prevailed upon me to embark upon this colossal task which does not hold out even the remotest prospect of its appreciation. I have found in the course of my study that all the eminent scholars of modern India have essayed to reconcile the apparently conflicting views advanced by the Vedic and Paurāṇika seers on the genesis of the universe. I am pained to confess, despite my deepest reverence to their erudition, that they have merely dittoed the conclusions reached by Professor A. A. Macdonell and other Vedic scholars of Europe and America. I have set forth my own opinion which I trust will shed a light on this vexed question. But it is needless to remind that this humble monograph lays no claim to any originality. Its claim to attention, if any, is founded on the fact that it is an attempt to give an ungarbled version of cosmogony as recorded in the Vedic and Paurāṇika literature. I have refrained from foisting my own idea into the thought of the ancient seers. I have made sedulous study of the problem of cosmogony as has been treated of in the Vedic literature. Since I am convinced that a mere verbal transformation of the problem of cosmogony as represented in the *Nāradiya* is bound to be imperfect and inadequate without the exposition of its close association with the speculations of the Vedic seers.

I have consecrated two chapters to an elaboration of the doctrine of devotion. It calls for such a detailed treatment. The first *pāda* of the first part of the *Nāradiya* which consists of forty one chapters have bandied about the question of the way of knowledge, action and devotion *inter se*. In this context we have given the views of Śaṇḍilya and Nārada as it appears in their *Bhaktisūtras* in order to make our study both comparative and comprehensive in its character. But the *Nāradiya* is exclusively confined to the determination of the question of the relative supremacy and efficacy of the three ways over one another as means to the realization of emancipation. It has remained silent on the question of the essential nature of devotion. It is for this reason I have intrigued the reader of this monograph with the conception of Madhusūdana on it. I hope this will facilitate a correct nature and utility of devotion as an infallible means to the attainment of emancipation. I have devoted one chapter to the elucidation of the problem of emancipation. It does not stand in need of mention that the Vedas together with its all branches, the Purāṇas and the different systems of Indian philosophy have converged to this central point. It is in quest of it that the intellectual operations of the seers savants and philosophers of India were directed. No wonder that the entire second *pāda* of the first part of the *Nāradiya* deals with this problem of supremest importance. This deserves as an apology for making a comprehensive treatment of this topic in my dissertation. The *Nāradiya* has dilated on the point whether bliss is experienced in the state of emancipation. It is worthy of remark that this question has raised a storm in the world of philosophers of India. So I could not resist the temptation of reproducing the findings of Udyotakara, Udayanācārya, Appayadīkṣita, and Vātsyāyana in order to place the view of the *Nāradiya* in a proper prospective. The question has a universal interest and I am positive that it will be appreciated by modern students of philosophy.

I have assigned two chapters to an exposition of the fundamental doctrines of Tantra. The third *pāda* of the first part of the *Nāradya* is solely concerned with the task of elaborating Tāntrika cult and practices. It is for this reason I have felt the necessity of making a faithful presenment of it. I am conscious of my limitations and failings. The stupendous dimension of Tāntrika text cannot be expected to be dwelt with in an exhaustive way within the limited bound of the present disseration. I have stated its definition and discussed its contents and question of its antiquity. I think that this will serve as a propaedeutic to a deeper understanding of the basic principles of Tantra. I have allotted one chapter to the consideration of the radical problems of the Śaiva philosophy. It will not be out of place to observe that the *Nāradya* has expounded the fundamental conceptions of the Śaiva system of thought in a systematic manner. I have discussed the question whether Śiva is the both efficient and material cause of the universe. It is one of the vital problems of the Śaiva philosophy. In this connection I have made an attempt to expound the views expressed in the *Parimala*, *Nyāyamañjarī*, *Śāṅkarabhāṣya*, *Śrīkaṇṭhabhāṣya* and *Sivārakamaṇidīpikā*. I have been impelled to undertake this exacting task by the consideration of rendering intelligible the radical principles of the Śaiva philosophy to a modern mind. I think this will reveal to some extent the philosophical value of this particular department of Indian philosophy.

I have done my best to give an undeemed representation of the fundamental topics of the *Nāradya Purāṇa*. I am painfully conscious of my slender intellectual equipment. It is my first intellectual enterprise and as such mistakes are bound to be there. I have reposed my confidence in generosity and good conscience of the adjudicators of this humble monograph. I shall be glad to make amendments in the light of their constructive suggestions.

ABBREVIATIONS

Ag	—Agni Purāṇa (Veṅkateśvara Press, Bombay)
AV	—Atharvaveda
BG	—Bhagavadgītā
Bhāg	—Bhāgavata Purāṇa (Gītā Press, Gorakhpur)
Br	—Brahma Purāṇa (Veṅkateśvara Press, Bombay)
Br	—Brāhmaṇa
BR	—Bhaktirasāyana
Br. Up.	—Bṛhadāraṇyaka Upaniṣad
Ch. Up.	—Chāndogya Upaniṣad
Gḍ	—Garuḍa Purāṇa (Veṅkateśvara Press, Bombay)
Kūr	—Kūrma Purāṇa (Veṅkateśvara Press, Bombay)
Mbh	—Mahābhārata
Mār	—Mārkaṇḍeya Purāṇa (Veṅkateśvara Press, Bombay)
MS	—Manusamhitā
Mss	—Manuscript
Mat	—Matsya Purāṇa (Veṅkateśvara Press, Bombay)
Nār	—Nārdaya Purāṇa (Veṅkateśvara Press, Bombay)
NBS	—Nārada bhaktisūtra
Pd	—Padma Purāṇa (Veṅkateśvara Press, Bombay)
RV	—Ṛgveda
Ś. Br.	—Śatapatha Brāhmaṇa
Śāstrī, Cat.	—Haraprasad Śāstrī, A Descriptive Catalogue of of Sans. Sanskrit Manuscripts in the collection of the
Mts. ASB	—Asiatic Society of Bengal, Calcutta.
SKB	—Śrikanthabhāṣya
SMD	—Śivārkamaṇḍipikā
SS	—Śāṇḍilyasūtra
Up.	—Upaniṣad
Var	—Vārāha Purāṇa (Veṅkateśvara Press, Bombay)
Viṣ	—Viṣṇu Purāṇa (Gītā Press, Gorakhpur)

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INTRODUCTION

The Paurāṇika literature occupies a position of immense eminence in the religious and cultural realm of the Hindus. The *Śatapatha Brāhmaṇa*¹ and the *Bṛhadāraṇyaka Upaniṣad* have accorded an equal status and sanctity to the Vedas and Purāṇas alike. They have declared that the damp fuel when gets ignited, the smoke issues out from it. In an analogous manner the four Vedas, Itihāsa, Purāṇa and Upaniṣads, etc., have manifested themselves as the natural breath of the Supreme. The *Atharvaveda* has made this positive pronouncement that the Vedas together with the Purāṇas were born from the sacrifices.² This indubitably proves the great antiquity of the Purāṇas.

The importance of a sedulous study of the Purāṇas can hardly be overestimated. The *Brahmaṇḍa Purāṇa* has laid down that for the attainment of a comprehensive knowledge of the deep import of the Vedas, the study of the Purāṇas is an indispensability. A Brahmin who has gone through the four Vedas including the *Āngas* and Upaniṣads, cannot reach the perfection of his knowledge in the event of the absence of a thorough grasp of the Purāṇas. The study of the Vedas should be re-enforced and supplemented by the knowledge

-
1. Sa yathārdraidhāgner abhyāhitāt pṛthagdhūmā
vinīscarantyevaṃ vā are'sya mahato bhūtasya niḥśva-
sitam etad yad Ṛgvedo Yajurvedaḥ Sāmavedo'tharvān-
girasa itihāsaḥ purāṇaṃ vidyā upaniṣadaḥ ślokaḥ
sutrāṇyanuvyākhyānāni vyākhyānānya syaivaitāni
sarvāni niḥśvasitāni. Ś. Br., 14, 2, 4, 10.; and Br. Up.
2, 4, 10.
 2. Ṛcaḥ sāmāni chandāmṣi purāṇaṃ yajuṣā saha/
Ucchiṣṭāj jajūire—/ AV. XI, 7, 24.

2 A PHILOSOPHICAL STUDY OF THE NĀRADĪYA PURĀṆA

derived from the study of the Purāṇas. The expression 'Purāṇa' is a significant one. It is so called because of its antiquity and because of its revealing the meaning of the Vedas.¹ They were composed to enunciate secret and mystic doctrine enshrined in the Vedic texts to those who are not entitled to read them. This accounts for the conferment of the designation of the fifth Veda upon the Paurāṇika literature. This stands categorically corroborated by the *Chāndogya Upaniṣad*.²

A few oriental scholars have vehemently criticised the credibility of the Purāṇas as embodying unvarnished records of the pristine culture and civilization of the Hindus. They do not stop with it. Their detraction of the Paurāṇika literature goes so far as to openly declare them as the product of futile mind. They hold that this particular branch of literature contains only evidence of superstitious belief and obnoxious religious rites and practices. But this view is not based on a correct and unbiased estimation and evaluation of the Purāṇas. The profound spiritual significance of them passes the comprehension of one who is suffering from the inquietude of western culture and education. So what is essential for the proper understanding of them is that the mind should be disburdened off the corroding influence of the ultra-westernism. A material approach will obscure his vision and

1. Yo vidyāc caturo vedān sāṅgopaniṣado dvijaḥ,
Na cet purāṇaṃ saṃvidyān naiva sa syād vicakṣaṇaḥ.||
Itihāsapurāṇābhyāṃ samupabṛnhayet,
Bibhety 'alpaśrutād vedo mām' ayaṃ prahariṣyati,||
Yasmāt purā hyanaktīdaṃ purāṇaṃ tena tatsmṛtaṃ/
Niruktam 'asya yo veda sarvapāpaiḥ pramucyate.||

Brahmāṇḍa Purāṇa Prakriyāpāda, I.

Cf. Vide Nār, II, XXIV, 15-21.

2. (Sa hovāca) ṛgvedaṃ bhagavo 'dyemi yajurvedaṃ sāmavedaṃ ātharvaṇaṃ caturtham itihāsapurāṇaṃ pañcamāṇaṃ vedānāṃ vedaṃ—/ Ch. Up. 7, 1.2.

render him impervious to delight which is emanating from the teachings and utterances of the Purāṇas. A critical reflection reveals that the deepest truth of life has been revealed by the Purāṇas by means of metaphorical expressions and accounts. It should be borne in mind that the seers and sages of the Purāṇas were not induced to compose this vast branch of Paurāṇika literature by glitter of temporal considerations. We shall refer to one or two salient features in order to sustain the incontrovertibility and invincibility of our contention. In the Purāṇas the Supreme God has been eulogized in His myriad forms. The Divine majesty has been narrated as undergoing infinite manifestation.¹ But this diversity has been explicitly stated to be a mere apparent one intended to adopt to the different level of spiritual attainments of the devotee. This manifoldness of the Supreme should not be taken in a literal sense. His plurality has been conceived only to suit the religious bent of mind of an individual. But with the attainment of the highest perfection of life, the diversity and plurality of Him vanishes like darkness before light. What remains is nothing but a pure unity and oneness of the Supreme. This truth has been elaborated by all the Purāṇas without an exception. But it is bound to appear too recondite to a mind which lacks in spiritual insight. The same observation is applicable to the different varieties of vows with equal propriety. A casual student of the Purāṇas may think that the enumeration and elaboration of the numerous rites and vows smack of rigid formalities and sectarian parochialism. The true spirit of religion is completely divorced and conspicuously absent in them. But this extreme attitude is the product of an uncritical mind. The different vows, religious rites and ceremonies are not to be

1. Brahmendrarudrāṇilavāyumartya gandharva-
 —yakṣāsura devas aṅghaiḥ/
 Svamūrtibhedaiḥ sthita eka īśas tamādimātmā-
 namahambhajāmi //
 —Nār 1, 2, 32.

sidered as the ultimate end in themselves. But on the contrary they have been prescribed as an infallible means to the realization of an ultimate end. This ultimate end is nothing but the direct realization of supreme in His boundless glory and majesty. The religious disposition of human mind finds expression in numerous ways. So there is necessity for laying down different paths for reaching the Ultimate Reality which is one and individual in its essential nature. Similarly the glorification of the sacred places occupies a prominent place in the Purāṇas. The seers and saints after their retirement in a secluded place engage themselves in spiritual contemplation. The vision of the Supreme is obtained as a direct consequence of it. Not only the spiritual aspirant himself but the seat of his meditation becomes endowed with an odour of sanctity. Both of them become entitled to deep reverence. The sacredness of the place persuades hundreds and thousands of devotees to go on a pilgrimage to that place as an act of religious devotion. The holy places exert a profound influence in shaping the spiritual outlook of mind. The immersion in the Gaṅges or visiting Vārānaśī purges the mind of all impurities and impious thoughts. It is a fact which can be felt inwardly. External evidence cannot be afforded to convince the sceptics. These facts account for as to why the Purāṇas are replete with the glorification of the holy places of India.

The lofty ideal of universalism permeates all the Purāṇas. There is absolutely no place for partisan spirit in them. The Purāṇas which have been exclusively devoted to the exaltation of Viṣṇu, have declared in unequivocal terms that Śiva also is equally worthy of veneration.¹ All the Purāṇas concur that this universe is the creation of one Absolute Being. The *Nāradiya Purāṇa* which is dedicated to Viṣṇu has often-

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1. Śive'ca paramēṣe ca Viṣṇao ca parmātmani, /
 Sāmbuddhyā pravarttante te vai bhāgavatāḥ
 smṛtāḥ. //
 Nār I, V, 72.

times deprecated any tendency to differentiation amongst the members constituting the Trinity. It is due to the distinctness of the three functions, namely, creation, preservation and destruction of the universe, that the self-same Supreme Being receives the designation of *Brahmā*, *Viṣṇu* and *Maheśvara* respectively.¹ The idea of polytheism has been scrupulously discarded and disavowed by the seers of the *Purāṇas*. They have redoubtably defended the doctrine of monotheism.

In fact the *Purāṇas* are the veritable and inexhaustible treasure of spiritual wealth conducive to the all-round welfare and supreme good of the masses without any distinction of colour, caste and creed. The degrees of the religious faith, disposition and devotion differ in the case of each individual. Besides the level of spiritual upliftment is not uniform with all the members of the human race. This may not be an ideal state of affair. But it is a stern reality, a hard fact which is not susceptible of rectification. The seers of the *Purāṇas* were conscious of this brute fact. They have not rigidly prescribed self-same code of conduct and religious practices for the enlightened and unenlightened alike. Those who were at the top of the spiritual scale were not confounded with those at the bottom of it by the *Paurāṇika* sages. The religious vows which have been prescribed for a layman are conducive to a progressive spiritual realization. But in whom the spiritual perfection has reached its apex, a distinct set of religious duties has been made as binding upon him. Both the worldly-minded and spiritually advanced soul can equally derive consolation and guidance in their quest of the Ultimate Reality. The contents of *Paurāṇika* literature are all-embracing in their nature. It has seldom left out a topic which

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1. *Harīṣaṁkarayor madhye brahmaṇaścāpi yo naraḥ, /*
Bhedaṁ karoti so 'bhyeti narakam bhṛṣadāruṇam. //
Haraṁ hariṁ vidhātāraṁ yaḥ paśyatyekarūpiṇā /
Sa yāti paramānandaṁ śāstrāṇāmeṣa nīcayaḥ //
Nār., VI, 48-49.

is either directly or indirectly related with the human life. The ways of attaining supreme enlightenment; the nature of total renunciation, devotion, universal love and faith; the nature of the spiritual benefit resulting from gift and other benevolent acts; the utility of penance, vows and disinterested service; the nature of the duties incumbent on an individual, different stages of life, different castes, women and king are the universal theme of each and every Purāṇa. The Purāṇa contains records of deep reflection on the essential nature of the spirit, the primal matter and its evolutes and cosmogony. It also furnishes the genealogies of the ancient kings, the historical value of which has been recognized even by the scholars of modern time. It is not possible to give an exhaustive account of all topics which have been treated of in them within the limited compass of our present enquiry. But invaluable treasure in the shape of deepest religious thoughts are hidden in them. They are shading a divine lustre and a serene light to alleviate the pains and sufferings of the worldly existence.

A Critical Analysis of the Name of the Nāradiya Purāṇa

A deeper delve in the colophon of the *Nāradiya* brings to light that it bears two distinct designations : (i) *Bṛhannāradiya* and (ii) *Nāradiya*. The colophon furnishes the information that the chapters I—XXXVI pass under the title of *Bṛhannāradiya* and the residue of it bears the name of *Nāradiya*.¹ In addition to this there is another *Bṛhannāradiya Purāṇa* which has been subsumed under the category of *Upapurāṇa*. An evidence has been afforded by the *Ekāmra Purāṇa* and the *Bṛhaddharma Purāṇa* that the *Nāradiya* and the *Bṛhannāradiya* should be grouped under the denomination of *Upapurāṇa*.² Furthermore the celebrated writers and commentators on smṛtis such as Govindānanda, Raghunandana and Gopālabhatta etc., mentioned the names of the *Nāradiya* and the

1. Nār I, XXXVII—CXXV, Ibid. II, I—LXXXII.

2. *Ekāmra* P. I, 20b-27; *Bṛhaddharma* P. I, XXV, 23-26.

Bṛhannāradiya in the clearest terms and have quoted verses from them. It is remarkable that the *Bṛhannāradiya* is in complete concordance with the chapters I—XLI of the *Nāradiya* barring *variae lectiones* and variation of the number of the verses. The consideration of these testimonies indubitably proves that the *Bṛhannāradiya* has an existence of its own which is entirely independent of the *Nāradiya*. We cannot refrain from a relevant consideration. Professor Dr. R.C. Hazra has categorically affirmed that the *Nāradiya* 'has borrowed from the *Bṛhannāradiya* so far the chapters I—XLI of the former is taken into account.'¹ With due deference to his erudition, I make this humble submission that there is not the slightest warrant for this generalization. The independent existence of the *Bṛhannāradiya* and the *Nāradiya* is obviously undeniable. But the responsibility of incorporating the *Bṛhannāradiya* within the framework of the *Nāradiya* does not rest with the author of the latter. Were it to be the case, the author of the *Nāradiya* would have completely deleted the name of the *Bṛhannāradiya* and would have passed off the whole work as his own. The very fact that the name of the *Bṛhannāradiya* has been retained precludes the possibility of borrowing. A borrower cannot be expected to adopt a course which ultimately leads to his detection. But in the present case the author of the *Nāradiya* is not guilty of causing disappearance of identity and evidence. The reason why the *Bṛhannāradiya* has become the part and parcel of the *Nāradiya* is to be sought in the ignorance of the uninformed scribes, amanuenses and editors of it.

Dr. Haraprasad Śāstrī has held that the name *Nāradiya* (*Nārada*) and *Bṛhannāradiya* do not convey two distinct *Purāṇas*.² They have been employed to designate the self-same work. The prefix, '*bṛhat*' employs its association with

1. Hazra : *Purāṇic Records on Hindu Rites and Customs*, p. 130.

2. Śāstrī : *Cat. of Sans. Mss.*, ASB. Preface, p. CXXXV.

the *Bṛhatkalpa*. But it does not in any way serve to prove its independent existence from the *Nāradiya*. The late Mahāmahopādhyāya has alluded to the colophon of the *Nāradiya* which uniformly mentions the expression '*Bṛhadupākhyāne*'. And it is upon this evidence he has based his assumption that the difference in title cannot split up the numerical identity of the present work in question. But this contention is devoid of substance. A close examination renders it apparent that the expression, '*Bṛhadupākhyāne*' does not occur in each and every colophon of the *Nāradiya*. The colophon of the preceding portion which passes under the title of the *Bṛhannāradiya* does not contain any reference to the term '*Bṛhadupākhyāne*'. It is only the succeeding part, beginning from the chapter XLV, that does bear the inscription entitled '*Bṛhadupākhyāne*' at the end of each chapter of it. The absence of uniform allusion to the expression '*Bṛhadupākhyāne*' in the present work under consideration is too obvious to require a minute inspection. This sustains my conclusion that the distinct identity and existence of the *Nāradiya* and the *Bṛhannāradiya* cannot be denied with an impunity. The colophon is the bone of contention and it may be confirmed to my finding. The *Bṛhannāradiya* is an independent treatise and is dissociated from *Bṛhatkalpa*. And that portion which carries the title *Nāradiya* is exclusively concerned with it.

Professor Dr. R. C. Hazra avers that the prevalent *Nāradiya* is not in any way linked with the *Bṛhatkalpa*.¹ The expression, '*Bṛhadupākhyāne*' has been abruptly inserted in the body of the colophon. Besides the term '*Bṛhatkalpa*' does not occur in the body of the *Nāradiya* which is available at the modern time. And this has led Professor Hazra to surmise that the *Nāradiya* which has been alluded to by the *Matsya*, *Agni* and the *Skanda* as associated with the account of *Bṛhatkalpa* differs *toto caelo* from the *Nāradiya* under review. Furthermore he has observed that the *Matsya*, *Agni* and the *Skanda* testify to the

1. Hazra : *Purāṇic Records on Hindu Rites and Customs*, pp. 129-30.

fact that Nārada is the speaker of the *Nāradiya*. But the *Nāradiya* which has been handed down to us exhibits that Nārada has assumed the role of hearer instead of the function of a speaker.

The view of Professor Hazra stands exposed to serious objections. There are specific references to the '*Bṛhatkalpa*' and *Bṛhadupākhyāna* in the original text of the *Nāradiya*. It is worthy of remark that the term, '*Bṛhadupākhyāne*' has been invariably mentioned in the colophons that are appended to the chapter XLV and also the remaining chapters of the first part of the present work. Besides the self-same expression has been uniformly retained at the close of the chapter LXII and also of the succeeding chapters of the second part of the work in question. This indubitably brings home the relation of the *Nāradiya* with the *Bṛhatkalpa*. Furthermore the difference in function cannot be laid hold of to insulate the *Nāradiya* which is accessible to us from that which has been adverted to by the *Matsya*, *Agni* and the *Skanda*. It is true that Nārada is not the speaker in the *Nāradiya* which has come down to us. But this variation of function is in no way fatal to the numerical identity of the two works under dispute. It is Nārada who has acted the role of the chief enquirer. The problems raised by his inquisitive mind have evoked answers by Sanaka, Sanandana, Sanatkumāra and Sanātana. In the present context the function of the hearer is in no way inferior but in every way superior to that of the speaker. His personality as a questioner dominates the present *Nāradiya* from beginning to the end of the first part. He has probed deeper and deeper into the perennial problems of human life. And this is primarily responsible for inducing the seers to offer the solutions of them. Even a cursory glance over the *Nāradiya* will convince that Nārada as hearer plays a more predominant role than the seers to whom has been assigned the duty of the speaker. And it is due to this palpable reason that upon the present work has been conferred the designation of the *Nāradiya*.

There is not the slightest incongruity in the title despite the fact that Nārada has been accorded with the rank of the hearer.

I cannot forbear to refer to a fact which deserves more than a mere passing reference. It has been explicitly stated in the *Nāradiya* that Sanaka, Sanandana and others revealed the *Nāradiya* to the seer Nārada and Nārada in his turn imparted it to Vyāsa.¹ It evidently bestows the role of speaker upon Nārada. Consequently in the light of this observation of the *Nāradiya* the alleged assertion resting on the difference of the function of speaker and hearer completely melts away. The *Matsya*, the *Agni* and the *Skanda* have affirmed that the *Nāradiya* is constituted of twenty five thousand verses.² It is also worth mentioning that the *Nāradiya* itself has endorsed it.³ But it transpires on scrutiny that the *Nāradiya* which is available to us contains only eighteen thousand three hundred and ninety verses. The reason for this incongruity lies in the fact that the remaining verses have not survived the tide of oblivion.

Analysis of the Category of the Nāradiya Purāṇa

I now propose to deal with the vital question whether the extant *Nāradiya* is to be included under the category of the major Purāṇas or of the minor ones. The majority of the

1. Purāṇasaṁhitāṁ etāṁ Nārādāya vipaścite, //
 Sanakādya mahābhāgā munayaḥ pracakāṣire. /
 Hansasvarūpi bhagavān yadā taṁ brahmaśāsvataṁ //
 Tadupādiśad etebhyo vijñānena vijṛmbhitaṁ /
 Tadiḍaṁ bhagavān sāksānnārado 'dhyātmadarśanaḥ //
 Vedavyāsāya munaye rahasyaṁ nirdideśa ha /
 Nār II, LXXXII, 35b-38a.
2. Yatrāha nārado dharmān bṛhatkalpamupāśritāṁ /
 Pañcaviṁśatisāhasraṁ nāradiyaṁ taducyate. //
 Mat LIII, 23.
3. Śṛṇu vipra pravaṅśyāmi purāṇaṁ nāradiyakam /
 Pañcaviṁśatisāhasraṁ bṛhatkalpakathāśrayam //
 Nār I, XCVII.

accredited Mahāpurāṇas including the *Nāradiya*¹ itself concur to confer upon the *Nāradiya* the title of Mahāpurāṇa. But the *Kūrma*², *Garuda*³, *Devībhāgavata*⁴, *Bṛhaddharma*⁵, *Ekāmra*⁶, and others have conceded to it the name of Upapurāṇa. So the issue stands in need of a clincher. The five salient features of the major Purāṇas, namely, creation, dissolution, an account of the pedigree of the seers, recurrence of cycles and the genealogical survey of the kings cannot serve as a criterion regarding the determination of the status of the *Nāradiya*. Since the so-called Mahāpurāṇas do not answer to this traditional enumeration of these five constituent elements of them. Furthermore the *Bhāgavata* has set forth the ten characteristics of the major Purāṇas and five for the Purāṇas which are termed as the minor.⁷ The major Purāṇas will be entitled to be regarded as such if they contain an account of the following themes: (i) *sarga*, that is, creation of intellect (*mahat*), ego (*ahamkāra*), five subtle elements (*sūkṣma tanmātrāṇi*), the sense organs and their respective objects in the shape of gross matter⁸; (ii) *visarga*, viz., production of the gross matter from the gross matter which is one of the evolutes of ego.

1. Nār I, XCII, 27a.

2. Kūr I, i, 18.

3. Gd I, CCXXVII, 19.

4. *Devībhāgavata* P. I, iii, 14.

5. *Bṛhaddharma* P. I, XXV, 23.

6. *Ekāmra* P. I, 20b-23.

7. Sargo'syātha visargaśca vṛttirakṣāntarāṇi ca/
 Vamśo vamśyānucaritaṃ samsthā heturapāśrayaḥ//
 Daśabhir lakṣaṇair yuktaṃ purāṇaṃ tad vido viduḥ/
 Keciṭpañcavidhaṃ brahman mahad alpavyavasthayaḥ//
 Bhāg XII, vii, 9-10.

8. Avyākṛtasya pradhānasya guṇānāṃ kṣobhād yo mahān
 stasmādyastrivṛdahamkāra stasmād bhūtamātrāṇāṃ
 sūkṣmānāṃ indriyāṇāṃ ca tadarthānāṃ ca sthūlānāṃ
 devatānāṃ ca sambhavaḥ sargaḥ.....

Śrīdharasvāmī's *bhāṣya* on Bhāg XII, vii, 11.

This process of evolvement resembles the production of seed of the same kind¹; (iii) the mode of sustenance of the movable and immovable beings²; (iv) the preservation of the creation by means of supernatural activities of incarnate forms and visible embodiments of the Supreme³; (v) the recurrence of each individual Manu⁴; (vi) an account of the lineage of those kings who have directly descended from Brahman; (vii) narration of the pedigree of those who have descended from the descendants of Brahman; (viii) the four types of dissolution which are technically called accidental or conditional (*naimittika*), primeval (*prākṛtika*), perpetual (*nitya*) and absolute (*ātyantika*)⁵; (ix) the ultimate cause of the universe, that is, the spirit⁶ and (x) Brahman as the substratum of the universe with its immanent and transcendental aspects.⁷ The *Bhaviṣya*, the *Matsya*⁸ and the *Brahmavaivarta*⁹ have placed emphasis on the ten constituent elements of the major Purāṇas. And it is a pleasant surprise to find that the *Nārādīya* has also alluded to them in an unambiguous term.¹⁰ And

1. Kāryabhūtaś carācaraprāṇirūpo bijād bijam iva pravāhāpanno visarga ucyate...../
Śrīdharasvāmī's bhāṣya on Bhāg XII, VII, 12.
2. Niyatā vṛttirjīvikā kṛtā sā vṛttir ucyata iti..../ *Ibid.*, 13.
3. Tiryaṅmartyarṣideveṣu ye'cyutāvatārās teṣāṃ ihā līlā sā viśvasya rakṣo 'cyata iti...../ *Ibid.*, 14.
4. Śaḍete vargāḥ svasvādhikāreṇa yadā pravartante ānt manvantaramityarthaḥ/ *Ibid.*, 15.
5. Asya viśvasya svabhāvato māyāto niṣpannasya /
Yad vā māyāto yaścaturvidho laya iti /
Śrīdharasvāmī's bhāṣya on Bhāg XII, vii, 17.
6. Asya jagataḥ sargāder hetur nimittam jīvaḥ /
So'tra heturucyata iti / *Ibid.*, 18.
7.Tad brahmasaṃsārapratītibādhayoradhiṣṭhānāvadhībhūtam apāśraya ucyata ityarthaḥ / *Ibid.*, 19.
8. Mat LIII, 66-67.
9. Brahmavaivarta P. IV, CXXXIII
10. Nārādīyaṃ purāṇaṃ tu lakṣaṇair daśabhir yutaṃ /
Nār II, LXXXIII, 30b./

it merits specific mentions that the extant *Nāradiya* closely conforms to the ten characteristics which have been alleged above. A perusal of our present treatment will also bear out the truth of this contention. So its position as a Mahāpurāṇa is not in any way susceptible to doubt or dispute.

The position of the *Nāradiya Purāṇa*

The tradition is uniform throughout the whole of India that the Purāṇas are eighteen in number. It is worthy of remark that this traditional view is not without foundation. The *Viṣṇu* has expressly mentioned the names of these eighteen purāṇas in an ordered sequence¹. To be more accurate, the majority of the Purāṇas, barring two or three of them, are in perfect consonance with the *Viṣṇu* regarding the number and order of the Purāṇas. The *Nāradiya* has not only recognized the traditional number of the Purāṇas but has devoted eighteen chapters² to the treatment of the topics figuring prominently in the eighteen Purāṇas. Our present study is confined to the *Nāradiya* and as such the question crops up regarding its position which has been accorded to it in the classification of the Purāṇas. It is needless to advert to the fact that there is a divergence of opinion amongst the Purāṇas on this crucial point. The *Viṣṇu*³, the *Mārkaṇḍeya*⁴, the *Matsya*⁵, the *Padma*⁶, the *Agnī*, the *Bhāgavata*⁷, and the *Nāradiya*⁸ itself have offered the 6th position to it. And whereas, the *Līṅga*, *Kūrma*⁹ and the *Vāyu*¹⁰ have assigned the 7th, 10th and 11th position to it respectively.

1. Viṣ III, vi, 21-23.
2. Nār I, XCII-GIX.
3. Viṣ III, vi, 21.
4. Mār CXXXVII, 8-9.
5. Mat LIII, 23.
6. Pd IV, iii; VI, ccxix.
7. Bhāg XII, vii, 23.
8. Nār I, XCII, 27a.
9. Kūr I, i, 13.
10. Vāyu P. CIV, 8.

The *Nāradiya* is exclusively dedicated to the glorification of Viṣṇu. Consequently it is but meet to include it under the *Vaiṣṇuite* Purāṇas which are six in number. The *Padma* has adopted the classification of Purāṇas on the basis of the preponderance of the three qualities, namely, *sattva*, *rajas* and *tamas* respectively¹. The *Matsya* has stated that those Purāṇas which predominantly concerned with the exaltation of the majesty of Viṣṇu deserve to be termed *sāttvika*. Analogously those Purāṇas which are pre-eminently occupied with the glorification of Brahmā and Śiva receive the designations of *rājasika* and *tāmasika* respectively². So in conformity with this criterion of the classification of the *sāttvika*, *rājasika* and *tāmasika*, the Purāṇas may be set down in the following order :—

- (i) *Sāttvika*—*Viṣṇu*, *Nāradiya*, *Bhāgavata*, *Garuḍa*, *Padma* and *Vārāha*;
- (ii) *Rājasika*—*Brahmāṇḍa*, *Brahmavaivarta*, *Mārkaṇḍeya*, *Brahma*, *Vāmana* and *Bhaviṣya*;
- (iii) *Tāmasika*—*Matsya*, *Kūrma*, *Līṅga*, *Śiva*, *Agni* and *Skanda*.

Mahāmahopādhyāya Dr. Haraprasad Śāstrī has made a novel and systematic arrangement of the Purāṇas on the basis of the topics treated of in them.³ He has subsumed the *Garuḍa*, *Agni* and *Nārada* or *Nāradiya* under one category. They embrace the whole circle of human knowledge and learning including grammar, rhetoric, prosody, astronomy, music and medicine, besides the stereotyped topics of the Purāṇas. The succeeding order comprehends the *Padma*, *Skanda* and *Bhaviṣya* which are chiefly consecrated to the treatment of the holy places and religious ceremonies. These works have suffered material modification due to interpolations. The third division is constituted of the *Brahmavaivarta*,

1. Pd. *Uttarkhaṇḍa*, CCLXIII, 81-84.

2. Mat LIII, 68-69.

3. Śāstrī, Cat. of Sans. Mss. ASB. Preface.

Bhāgavata and *Brahma*. The fourth category includes the *Vāyu* and *Brahmāṇḍa*. Dr. Śāstrī has asserted that the present *Vāyu* is entitled to an independent status of its own. Its identity may be considered as lost in the *Brahmāṇḍa*. The fifth class comprises the *Liṅga*, *Vāmana* and *Mārkaṇḍeya*. They are predominantly concerned with elaborating the vows and religious practices of the different sects of India. The *Liṅga*, as its title shows, has laid down the form of procedure for the adoration of *Liṅga* or symbolic expression of Śiva. The *Vāmana* is held in highest esteem and account by the Śaivite sect of India. The *Mārkaṇḍeya* stands dedicated to the exaltation of the majesty of Devī. And lastly the sixth division embraces the *Varāha*, *Kūrma* and *Matsya*. It should not be supposed that these three Purāṇas have been directly conveyed in their entirety by three incarnations of Visnu as adverted to above. In fact *Varāha*, *Matsya* and *Kūrma* have spoken only a portion of these Purāṇas. The mode of classification innovated by the late Mahāmahopādhyāya is marked by the originality of approach and modernness of outlook. It transpires on a close examination of these methods of classification that the *Nāradiya* is characterized by three salient features. It is saturated with the highest encomiums and commendations for Viṣṇu and as such *sāttvika* in its essential nature. Besides it is encyclopaedic in character due to its communicating information on every department of Indian thought.

The Date of the *Nāradiya* Purāṇa

I now propose to address myself to the task of determining the date of the *Nāradiya*. It does not stand in need of mention that the Indian mind has maintained a nonchalant attitude towards historiography. There is no continuous methodical record uptrain of events connected with notion or the eventful career of an individual. A systematic account of natural phenomena or of the course of human affairs have not been dealt with on the basis of purely historical interest. What is called the historical method of investigation in modern times

was looked upon with scant regard in the academic world of ancient India. Consequently there can be no wonder that the date of the *Nārādīya* should remain shrouded in mystery, thus enabling the historians to hypothesize *ad libitum*. Mahāmahopādhyāya Dr. Haraprasad Śāstrī has essayed to assert the date of the *Nārādīya* on the strength of internal evidence.¹ The *Nārādīya* has mentioned the eighteen *Mahāpurāṇas* together with the themes treated of in them.² And this account barring a few minor modifications concurs in *toto* with the extant Purāṇas. This has persuaded Dr. Śāstrī to presume that the *Nārādīya* is posterior to all of them. There is another consideration of great moment. The *Nārādīya* has offered an elaborate explanation of the six Vedāṅgas.³ And in the course of treatment of grammar it has sedulously pursued the *Aṣṭādhyāyī* of Pāṇini.⁴ Now it is a historically attested fact that the study of Pāṇini suffered a temporary set-back in Northern India during the first part of the fifth century A. D. It was revived and restored to its vigour by the celebrated author of the *Vākyapadīya*. And on the basis of this evidence Dr. Śāstrī has assigned the date of the *Nārādīya* to a period later than that of Bhartṛhari. There is a trustworthy testimony that Bhartṛhari passed away in the middle of the seventh century A. D. The *Nārādīya* has specified the five kalpas, namely, *Nakṣatralakṣaṇa*, *Vedaṅgalakṣaṇa*, *Samhitālakṣaṇa*, *Āṅgirasakalpa* and *Śāntikalpa*.⁵ Undeniably this smacks up a novelty. The traditional view maintains that these kalpas are exclusively associated with the *Atharvaveda*. The *Nārādīya* has proclaimed that each and every branch of the four Vedas has these five varieties of kalpas appended to it.⁶ The keen interest evinced

1. Śāstrī : Cat. of Sans. Mss. ASB. Preface.

2. Nār I, XCII-CIX.

3. *Ibid.*, L-LVII.

4. *Ibid.*, LII.

5. Nār I, LI, 1-7.

6. Viśeṣaḥ prthageteṣāṃ sthitaḥ śākhāntareṣu ca/
Ibid., 8b.

by the *Nāradiya* regarding the entire field of the Vedic literature indubitably points to a period marked by the renaissance of the study of the Vedic lore. It is attested by credible evidence that in the wake of the advent of Kumārila, the study of the Vedas received a powerful impetus. It is usually held that Kumārila flourished at the end of the seventh century A. D. and in the beginning of the eight. So there is a reasonable ground to assume that the *Nāradiya* came into existence immediately after him.

The *Nāradiya* has devoted one thousand three hundred and eight verses to the treatment of astronomy and astrology together with their allied branches.¹ This important branch of science admits of classification in the following departments: (i) *siddhānta* (mixed and applied mathematics), *jātak* and *samhitā*.² The computation of the number of verses reveals the stupendous depth and dimension which characterize the treatment of this supremely important subject in the *Nāradiya*. The *Sūryasiddhānta* of Bhāskarācārya occupies a unique position for its methodical enunciation of the fundamental axioms of astronomy. But the *Nāradiya* surpasses it by richness and comprehensiveness of its contents. It has thrown a flood of light on the problems of science which exercise the mind of the scientists of modern times. It has laid down the method of finding out the weight and quantity of water of the lake. Not only this it has clearly stated the way of determining the weight of a stupendous iron pillar or of a huge mountain. It is needless to observe that these important themes of science have not been treated of even in the authoritative treatises on Indian astronomy. The part which is called *Siddhānta* has been dealt with by Vārāhamihira and Brahmagupta in their own works on astronomy. Upon this fact Dr. Śāstrī has grounded his

1. Nār. I, LIV-LVI.

2. Triskandhaṃ jyautiṣaṃ śāstraṃ caturlakṣamudāhṛtaṃ/
Gāṇitaṃ jātakam vipra samhitāskandhasamjūitāḥ//

Ibid. I, LIV, 2.

generalisation that the floruit of the author of the *Nārādīya* must be fixed later than the two celebrated astronomers, the names of whom have been mentioned above. And the date of them has been fixed to the fifth and sixth century A. D. But it merits mention that the numerous central topics on astronomy which have been enucleated at great length in the *Nārādīya*, are conspicuous by their absence even in the classics of Indian astronomy. I may be permitted to observe *en passant* that the genuine student of Indian astronomy should undertake an intensive study of this particular portion of the *Nārādīya* which is devoted to an exposition of the fundamental theory of the science of astronomy. I may assure him that the fruit of his labour will exceed his expectation. The result of his investigation is bound to enhance the intellectual prestige of modern India.

Another crucial evidence remains to be considered. The *Nārādīya*, while expounding the basic doctrine of the Śaiva philosophy, has included in the category called 'Vindu' under the five varieties of bondages (*pāśas*).¹ But it is interesting to note that the author of the *sarvadarśanasamgraha* has admitted only four types of bondage and refrain from subsuming 'Vindu' under them. This has led Dr. Śāstrī to deduce that the system of Śaiva philosophy elaborated in the *Nārādīya* is obviously older than that which has been expounded in the *sarvadarśanasamgraha*. This leaves no room for doubt that the *Nārādīya* deserves to be assigned to a date which is earlier than that of the author of the *sarvadarśanasamgraha*. To sum up. The internal testimony, offered by the *Nārādīya* with the reference to the treatment of grammar, five kalpas, three departments of astronomy and the comprisal of 'Vindu' within the fold of five sorts of bondage, has induced Dr. Śāstrī to place it between the seventh and eighth century A. D.

1. Pāśāḥ pañca tathā tatra prathamau malakarmajau//
Māyeyasca tirodhānaśaktijo bindujaḥ paraḥ/

Nār I, LXIII, 21b-22a.

Professor Hazra has struck a dissentient note and has controverted the view advanced by Dr. Śāstrī.¹ He has argued that the chapters commencing from forty two (XLII) and ending with one hundred and twenty five (CXXV) of the first part of the *Nāradiya* have been borrowed from other sources. Besides the portion, dealing with the fundamental tenets of the Tantra, exhibits its indebtedness to the other works commanding authority in the field. It is owing to this reason that he is inclined to assign a later date to it. Furthermore he has expatiated upon the fact that the writers on the Smṛti-texts have quoted the verses from the first *pāda* of the first part and from the chapters beginning from the first to thirty-ninth of the second part of the *Nāradiya*. On the basis of this additional evidence he has concluded that these distinct portions of the *Nāradiya* belong to the 'last quarter of ninth century A.D.'² And to the remaining portions he has accorded a comparatively later date. We abstain from presenting all the relevant data which has been marshalled by him in order to buttress his conclusion. But we feel obliged to remark that we cannot acquiesce in the findings reached by Professor Hazra. The assignment to a posterior date of that portion, the verses of which have not been referred to by the authors of the Smṛtis, lacks warrant. It is apparent that the writers on Smṛti-texts have cited only those verses which they have deemed relevant to sustain and confirm their position. The fact that they did not quote verses from the different portions of the *Nāradiya* cannot be the ground for attributing a later date to it. The difference between the opinions of these two scholars cannot be considered in any way to be a wider one. And one cannot expect a perfect unanimity amongst the scholars regarding the date of the Purāṇas, owing to the absence of direct evidence on the point. I have also stated

1. Dr. Hazra : *Purāṇic Records on Hindu Rites and Customs*,
pp. 132-133

2. *Ibid.*, p. 131.

my humble judgement and reason for the non-alignment with them. I venture to suggest that the conclusion arrived at by Professor Hazra deserves a conditional acceptance. The date, which has been assigned to the first *pāda* of the first part and to the chapters I-XXXIX of the second part of the *Nārādīya* by him, may be accorded to the rest of it with equal propriety. I have already set forth the ground for this modification of his view. I am conscious of the fact that the date suggested by me is a mere rough approximation and as such is scarcely entitled to claim indefeasible certainty.

Analysis of the Contents of the Nārādīya

The *Nārādīya* Purāṇa has been bifurcated into two parts. The first part bears the title of *Bṛhadākhyāna*¹. And it has been arranged into four *pādas*. It is worthy of note that Sanaka, Sanandana, Sanatkumāra and Sanātana are the speakers of the four *pādas* in the successive order. And to Nārada has been exclusively accorded the function of an enquirer. The first *pāda*, which is entitled *Bṛhannārādīya* to which we had occasioned to refer in the course of our dissertation², stands devoted in its entirety to an encomium of the majesty of Viṣṇu. Viṣṇu forms the central pivot round which all the religious accounts recited in this *pāda* revolve. It is suffused with ardent devotion towards Viṣṇu. Upon this *pāda* has been conferred the designation of '*Pravṛtidharma*'. The second *pāda* comprises the chapters XLII-LXII. These twenty one chapters treat of the theme of emancipation (*mokṣa*) in its different aspects. It is due to this fact that this *pāda* carries the significant name of '*mokṣadharmā*'³. The Chapters XLII-XLIII deal with the problem of cosmogony in a comprehensive manner. The chapters L-LVII have expounded the six Vedāṅgas. And the chapters LVIII-LXII

1. Pūrvabhāgo 'yamudito bṛhadākhyānasamjñitah/
Nār I, XCVII, 10a.
2. *Vide Supra*, p. 7.
3. Dvitiye mokṣadharmākhye mokṣo 'pāyanirupanam/
Nār I, XCVII, 3b.

narrate the birth, the religious discourse with Janaka and the attainment of ultimate salvation of Śukadeva. The second pāda stands consecrated to an exposition of the ways and means which are indispensable for the achievement of final liberation. In other words the problem of ultimate redemption forms the very core of the pāda under reference. The treatment of cosmogony and of the six Vedāṅgas are not to be viewed in an isolated or detached manner. They are indissolubly bound with the problem of emancipation. The seer of this pāda of the *Nāradya*, Sanandana desires it to be understood that the knowledge of the Supreme as the creator, preserver and destroyer of the cosmic order leads to the attainment of emancipation. This accounts for the introduction of cosmogonical speculation in the present pāda of the *Nāradya*. It deserves to be borne in mind that the reflection on the process of the creation of universe was not inspired by mere academical interest. It is bound to appear as an inexplicable riddle unless taken in its proper light. It has confounded modern scholars of Europe and India who have embarked upon the unprofitable task of reconciling of the distinct theories of cosmogony advanced by the authors of the different Purāṇas. Similarly the elucidation of the six Vedāṅgas is closely associated with the question of ultimate salvation. The seer of this pāda has asserted that an individual who has gained perfect mastery over the Vedas with the help of six Vedāṅgas is called an 'anūcāna'¹. And it is to him and to him alone the gate of emancipation becomes wide open. This accounts for incorporation of the narration of genesis of the universe and the six Vedāṅgas in this pāda despite its exclusive dedication to an expatiation upon the theme of emancipation.

The third pāda lays bare the secret doctrine of the different religious sects of India. The spiritual significance of the mantras of different deities adored by the Śaiva, Śākta and

1. Sāṅgān vedān guror yastu samadhīte dvijottamaḥ /
 Sonūcānaḥ prabhavati nānyathā granthakotibhiḥ //
 Nār I, L, 12.

Vaiṣṇava, has been dealt with elaborately in the pāda under review. In one word the entire pāda has given a succinct representation of the Tāntrika cult which is prevalent amongst the members affiliated to the different religious faith and creed. This pāda comprehends Chapters LXIII-XCI and has special appeal to an earnest student of Tantra. The fourth pāda is composed of thirty four chapters (XCII-CXXV). The first eighteen chapters give a survey of the topics dealt with in the eighteen major Purāṇas. It is remarkable that the resume of the contents of the Mahāpurāṇas embodied in this pāda is marked by its thoroughness of presentation. Such authentic and systematic account of them cannot be found in any other Purāṇas. Besides it has commended the donation or free gift of the Purāṇas in the auspicious days. The other fifteen chapters (CX-CXXIV) have prescribed the observance of vows and religious ceremonies in the fifteen holy days of the month (*tīthi*). The last chapter is dedicated to a glorification of the *Nārādīya purāṇa*.

The second part consists of eighty two chapters. This part gives an account of dialogue between Vasīṣṭha and Māndhātā. The seer, Vasīṣṭha has been accorded the role of the dialogist and Māndhātā, that of a questioner. Māndhātā has enquired about the spiritual benefit that is likely to accrue to one from observance of the vow of '*Ekadaśī*'. Vasīṣṭha in his answer has related the account of the Rukmāṅgada and his wife Mohini in order to lay bare the high moral and spiritual excellence of this vow which is considered as holy of holies. It deserves mention that thirty seven chapters have been devoted to an elaboration of this religious narrative. So the expansion of it may be better imagined than described. The remaining forty five chapters (XXXVIII-LXXXII) deal with the glorification of the Gaṅga and sacred places such as Gayā, Kāśī, Puruṣottamakṣetra, Prayāga, Kurukṣetra, Badrikṣetra, Kāmodākhyādevikṣetra, Prabhāsakṣetra, Puṣkarakṣetra, Gautamāśrama, Tryambakeśvarakṣetra, Gokarnakṣetra, Rāmeśvara, Avantikakṣetra, Mathurā and Vṛndāvana.

CHAPTER I

COSMOGONICAL SPECULATION OF THE ṚGVEDA

Section I : An Account of the Origin of the Universe in the Puruṣa-Sūkta

In the present Chapter we propose to address ourselves to a comprehensive study of the problem of cosmogony which occupies the position of supreme importance in the different departments of Indian philosophy and literature. It is worthy of remark that all the different Purāṇas have unanimously assigned to this topic the place of top priority in matter of enumeration of the different themes dealt with in them.¹ The Purāṇas are chiefly concerned with the task of offering a rational explanation of the deep import of the Vedic hymns. So it is desirable that our enquiry should be started with reference to the Vedic literature, for the sake of the thoroughness of the present treatment. The Ṛgveda is universally recognised as the oldest and the most important work in the entire domain of the Vedic literature. It contains the earliest account concerning the cosmogonical speculations which took concrete shape in the mind of the Vedic seers.

There are about ten cosmogonic hymns in the Ṛgveda which abound in profound philosophical significance. It has been affirmed by Dr. Arthur A. Macdonell that these cosmogonical hymns are blended with 'mythological and theological

1. Sargaśca pratisargaśca vanśo manvantarāṇica /
Vanśānucaritaṃ caiva purāṇaṃ pañcalakṣaṇaṃ //
Kūr I, I, 12.

See, Br I, I, 37-38 ; Bhāg II, X, 1-7 ; Viṣ III, VI, 25 ; and so forth.

notions'¹. But we are constrained to observe that this view of the learned Vedic scholar betrays slipshod thinking and is based on carping spirit. This will be substantiated in the course of our present treatment. Among these comogonical hymns, the *Puruṣa-sūkta* of the Ṛgveda (X.90) deserves specific mention. In this hymn it has been stated at the very outset that the primeval spirit (*puruṣa*) is identical with *Virāṭ* which embodies the aggregation of all beings. The primeval spirit (*puruṣa*) has been described as possessed of the thousand heads, thousand eyes and thousand feet. The expression 'thousand' should not be taken in its literal meaning. It only serves the purpose of revealing His infinite and universal character. There can be no incongruity in the thought that this primeval spirit (*puruṣa*) who comprises within Himself all living beings, should be endowed with infinite number of limbs. He is one and identical with the whole universe what has been and shall be. He is the Lord of immortality. He leaves His undifferentiated state and assumes the form of individual spirit and the world of matter, in order that all beings may experience the fruit of their acts in the shape of pleasure and pain². These are only unreal manifestations of Him. Judged in this light it may be safely averred that He is the begetter and the begotten both. He is not only of the nature of world in its three distinct temporal contexts, namely past, present and future but He transcends it by His unimaginable majesty. In other words He is both a transcendental and an immanent underlying principle abiding in and transcending over the entire universe. All the beings are one fourth of Him.³ The expression 'one fourth' is used to unfold

1. A. A. Macdonell : *A History of Sanskrit Literature*, p. 131.

2. *Puruṣa evedaṃ sarvaṃ yadbhūtaṃ yacca bhavyaṃ /*
Utāmṛtatvasyeśāno yadannenātirohati ||
 ṚV. X, 90, 2.

3. *Vide, Viṣṭabhyā 'ham idaṃ kṛtsnam ekāṃśena*
sthito jagat/
 Bg. X, 42.

See, Ch. Up. III, 12, 6.; and *Maitrāyaṇi Up.*, VI, 4.

the fact that the world is only a minute part in comparison to the immeasurable dimension of the primeval spirit (*puruṣa*). This integral part of Him takes birth in this world and passes away out of existence in an ever-revolving process. This cycle of birth and death moves on incessantly in definite order by remaining under the complete sway of the hypnotic spell of nescience (*māyā*) which inheres to Him (the primeval spirit). To be more precise, it is the existence of nescience (*māyā*) which accounts for the birth and death of one fourth of Him alluded above.

The other remaining three-fourths of Him are imperishable and immortal¹. These remain beyond the sphere of transformation in the form of birth and death. These also transcend the world of appearance which is out and out a product of nescience (*māyā*). From the primeval spirit (*puruṣa*) was born a being bearing the designation of *Virāṭ*. It is so called because the entire universe constitutes his body. The expression, '*Virāṭ*' signifies that all things—animate and inanimate—find their material manifestations in him. In the next stage making this *Virāṭ* as the base a superman came into existence. This superman born out of *Virāṭ* is distinct from him and exists in the forms of gods, human beings and animals of the lower order. The primeval spirit (*puruṣa*) is identical with the supreme self (*paramātmā*), who according to the Vedāntic conception is responsible for creating the body of *Virāṭ* through the instrumentality of nescience. Thereafter He enters into the body of *Virāṭ* in the form of vital air and assumes the form of superman². The gods wished to continue the process of further creation by means of sacrifice. But as no material objects were in existence indispensable for the creation, so the gods held deliberation and decided to perform

1. Cf. Satyaṃ jñānāmanantaṃ brahma/

Taittirīya Up. 2, 1.

2. Śaṅkara on R̥V. X, 90, 5.

a mental sacrifice¹ for the achievement of their objective. They mentally offered the superman as oblation only in their contemplation. And in this way he became the ideal victim of that mental sacrifice accomplished by them. When this imaginary sacrifice was completed, the materials of worldly enjoyment were produced in the form of curds, butter and other essential things. And the wild and domestic animals were brought forth. In the course of creation of human beings from this mental sacrifice the mouth of the superman became the priest (*Brāhmaṇa*), his arms the warrior (*Rājanya*), his thighs the husbandman (*Vaiśya*) and his feet the pariah (*Sūdra*).² The moon sprang from his mind, the heaven from his head, the earth from his feet and the points of compass from his ears. In this way the universe took a concrete and tangible shape. We have given a faithful representation of the deep spiritual and philosophical reflection which permeates this hymn. It is remarkable that this hymn has given the impetus to the development of the conception of spirit (*puruṣa*) as is expounded in the Sāṃkhya system of thought. And it is equally worthy of note that the essential features of *Virāṭ* as depicted in this hymn have been integrated and absorbed in the monistic Vedānta in its entirety. But as it is beyond the scope of our present enquiry, we forbear from an elaborate consideration of it. Prof. A. A. Macdonell due to the lack of understanding of the inherent spirit of India's past culture, religion and philosophy has put an uncharitable construction upon this hymn for which there is not the slightest warrant. He has attributed the agency of creation to the gods and has incidentally referred to the reality of sacrifice

1. The idea of sacrifice as a means to account for creation finds its echo in the *Brhādarāyaka Uṇ*.
2. Cf. Lokānāṃ tu vivṛddhyartham mukhabāhūru-

pādatah/

Brāhmaṇam kṣatriyaṃ vaiśyaṃ śūdraṃ ca
niravartayat//

MS I, 31.

performed by them for the purpose of creation.¹ Besides this, he has averred 'the formation of the universe from the body of a giant.'² These observations are not founded on correct and unbiased appraisement of the intended import of this Ṛgvedic hymn. There is not the slightest indication in this hymn which may even indirectly confirm the ascription of the act of creation to the gods. On the contrary the process of creation took its initiative in an indirect way due to the performance of the mental sacrifice by the gods headed by Prajāpati and the seers. Their agency was confined to the mental sacrifice as alluded to above. The actual creation came into being as the ultimate product of it. We have already stated that on the accomplishment of that mental sacrifice the primeval spirit (*puruṣa*) *per se* undergoes modification in the shape of the universe.³ So it is manifest that the imputation of the agency of creation to the gods is sheer distorted representation of the profound signification of this hymn. The contention of the reality of sacrifice is equally unentertainable. It has also been shown that this sacrifice was purely a mental process and as such ideal in character. So assertion of its reality is absolutely without any foundation. The affirmation of the creation of the universe from the body of a giant is destitute of positive proof. There is not even the slightest hint regarding the existence of the giant in the context with the process of creation. It exists only in the fertile imagination of the honourable Vedic Scholar.

Speculation on the Origin of Creation in the Hiraṇyagarbha-Sūkta

Now we propose to consider the nature of the cosmogonical speculation as has been revealed in the ten Ṛks⁴ dedicated

1. A. A. Macdonell: *Vedic Mythology*, p. 13.
2. *Ibid.*
3. *Vide Supra*, p. 30.
4. ṚV. X, 121.

to *Hiraṇyagarbha*. These *Ṛks* have conferred upon the supreme spirit the designation of *Hiraṇyagarbha*. It is so called because He remains in a golden egg as an embryo. He also bears the the distinctive appellation of *Sātirātma*. When the supreme spirit, as the director of the nescience (*māyā*) became desirous of creating the cosmic order, this *Hiraṇyagarbha* ultimately took its birth from Him. It is obviously needless to mention that the supreme spirit is numerically one and identical with this *Hiraṇyagarbha*. The five gross elements with other heading the list are the differentiating adjuncts (*Upādhis*) of *Hiraṇyagarbha*. They spring forth from the supreme spirit *qua* absolute Brahman. And although *Hiraṇyagarbha*, owing to its unity with the supreme spirit, is beyond the sphere of birth and death, it is the origination of His adjuncts which is responsible for attributing origination (generation) to Him. In reality He is without a beginning and end like the supreme spirit itself. According to the original texts of the *Taittirīya saṃhitā* this *Hiraṇyagarbha* has been identified with 'Prajāpati' because the former resembles the latter.¹ From his birth He is regarded the absolute Lord of the entire universe. Besides this, He upholds the earth, heaven and firmament. The expression, '*Kasmai*' which occurs at the end of every *Ṛk* dedicated to *Hiraṇyagarbha* is not employed in the dative case of interrogative pronoun '*Kim*'. It is a proper name which has its origin in the dialogic conversation between Indra and Prajāpati. The latter asked the former, "If I were to bestow my majesty upon you, then, '*Kaḥ*' (who), that is, of what nature shall I be?" To this Indra replied, "If you ask '*Kaḥ*' (who) am I?, then (*Kaḥ*) are you?" Hereforth the word '*Kaḥ*' (who) came to stand for Prajāpati or *Hiraṇyagarbha*.² As

1. Prajāpatir vai Hiraṇyagarbhaḥ prajāpater' anurūpa-tvāy'eti

Taittirīya saṃhitā 5,5,1,2.

Cf. Prajāpater' vai Hiraṇyagarbhaḥ

Ś. Br. 6,2,2,5.

2. Indro vai vṛtram hatvā sarvā vijitūrvijityābravīt

Aitareya Brāhmaṇa 3, 21.

sparks proceed from fire, in an identical manner so soul springs forth from this *Hiraṇyagarbha*. He is the bestower of strength. All beings together with the gods obey His command. He is the creator of all mountains, oceans, rivers and the points of compass. Or they may be regarded as the manifestations of Him. So they are revealing the greatness of their creator by their presence. Water was coeval with Him. It was all-pervading and for the production of the gross elements it contained within itself Prajāpati who was in an embryoic state in a golden egg. After that from that water arose *Hiraṇyagarbha*, the vital air of all beings. Now the questions arise, "Who is the creator of the water which has been depicted as coeval with *Hiraṇyagarbha*? And what is the cause that led to the rise of *Hiraṇyagarbha* from that water?" It has been categorically stated by a Ṛk of this hymn that *Hiraṇyagarbha* is the ultimate begetter of this cosmic water together with the earth and celestial region.¹ The last one of these Ṛks has placed emphasis upon the fact that none but Prajāpati who is one and identical with *Hiraṇyagarbha* can create this universe. It deserves specific mention that the theory regarding the origin of the universe as propounded in these Ṛks has exercised profound influence in moulding the views of the author of the *Manusmṛiti* and the writers on the Paurāṇika literature. It has been borrowed by them in toto and a clear understanding of it is essential for the evaluation of their conception of this problem of universal interest. It is with this end in view that we have faithfully represented the trend of thought which flashed in the mind of the Vedic seer in days of yore. It has been affirmed by Manu that at the beginning of creation the supreme spirit, *Hiraṇyagarbha* desires to create the things and He by His mere will produced water out of His own body. Thereafter He threw the seed into water.² That seed

1. Mā no hiṁsij'janitā yaḥ pṛthivyā yovā divaṁ satya-
dharmājajāna/ ṚV. X, 121; 9a.
2. So'bhidhyāya śarīrātsvāt sisṛkṣur vividhāḥ prajāḥ/
Apa eva sasarjādau tāsu bijamavāsrjat// MS I, 8.

took the shape of an egg which was as transparent and pure as gold. And it was as resplendent as thousand rayed sun.¹ In that egg *Hiraṇyagarbha* Himself was born and got the distinctive designation of Brahma, the grand-father of all beings. The supreme spirit (*Hiraṇyagarbha*) dwelt in that egg for a year and in His state of contemplation split that egg into two, halves². Out of them *Hiraṇyagarbha* created the heaven and earth and between them the firmament³. Water sprang from *Hiraṇyagarbha* qua the supreme spirit and as such it has metaphorically been stated as the offspring of Him⁴. It is also called 'Nārā' in consideration of its etymological meaning.

**The theory on cosmogony as elaborated
in the Nāsadiya-Sūkta.**

The philosophical speculation of the Vedic seers regarding this problem of the origin of creation has reached the pattern of perfection in the *Nāsadiya* hymn of the *Ṛgveda* X, 129 which is one of most important hymns in the entire field of the Vedic literature both for its depth and maturity of reflection. "What is the ultimate source of the universe⁵ ?" is the burning problem which stirs the mind of the sage to whom this hymn was revealed. In the course of enquiry, the sage starts with the speculation of the condition prevailing before the time of creation. The grandeur and majesty of hymn cannot be adequately expressed through the medium of English by a person like me without any comment over it. At the very outset of

1. Tadaṇḍamabhavaddhaimaṃ sahasrāṇśusamaprabhaṃ /
Tasmiñjajñe svayaṃ Brahmā sarbalokapitāmahāḥ //
MS 1, 9.
2. Tasminnaṇḍe sa Bhagavānuṣitvā parivatsaraṃ /
Svayamevātmano dhyānāttadaṇḍamakaroddivdhā //
Ibid., 1, 12.
3. *Ibid.*, 1, 13.
4. Āpo Nārā iti proktā apo vai naraśūnavāḥ / *Ibid.*, 1, 10.
5. Ko addhā veda ka iha pra vocat Kuta ājārā kuta iyaṃ
visṛṣṭiḥ / ṚV. X, 129, 6.

the hymn the sage gives the description of the condition prevailing during the period of dissolution bereft of all world of matter¹. In that state of universal disintegration, the primal cause of this universe was not a mere imaginary unreal, for instance, like the hare's horn. Because this world of existent is real in its nature and consequently it cannot come into being from an unreal entity. It stands amenable to reason that the causal relationship cannot subsist between two things which are antipodally distinct from each other. The reality of this objective world is a felt fact and as such it cannot owe its existence to an object which is *non est* in its essential nature. In an analogous manner the primal cause cannot be affirmed as a real like the soul. Neither it is predicable as both real-cum-unreal owing to the inherent contradiction involved in this conception. The two attributes, reality and unreality are exclusive of each other and the presence of one employs the negation of the other and *vice versa*. So their com-presence in the self-same entity is inconceivable. The consideration of this palpable fact renders it evident that there cannot be even the remotest possibility of identity between the primal cause and the world of objects as its product. It is a universally avowed metaphysical principle that causality is indissolubly linked with the idea of identity between the cause and its effect. Therefore, the conclusion becomes irresistible that the primal cause which existed at the initial stage of creation was neither real nor unreal and as such was an ineffable and undefinable in its intrinsic character. It cannot be contended that the expression, '*No sat*'; 'neither real was existent' is intended to convey the absence of transcendental reality of the primal cause². Since it will be tantamount to the admission of unexpressibility of the soul itself. To be more precise, the soul cannot be unreal entity. Now if it be denied of its transcendental reality also, the result will be that the denomination of its unexpressibility will come

1. See, Ś. Br. 10, 5, 3, 1.

2. RV. X, 129, 1.

to be employed with equal propriety. If it be good in defence, the expression, 'He breathed even in the absence of air'¹ in the immediate succeeding *R̥k* evidently asserts its existence. And consequently it is only the existence of nescience which is the object of this unqualified denial. But this is untenable; since in that event, the adjectival phrase 'At that time'² is bound to be superfluous. Because even in the empirical sphere this nescience is bereft of the transcendental reality.

Again the poser arises. The gross elements, namely, earth, air and light are possessed of empirical reality and this fact indisputably accounts their existence. And so the expression, 'No sat' which signifies the negation of existence, involves contradiction. But this is without any rational foundation, since at that time (of dissolution) there was neither this phenomenal world nor the firmament nor the heaven with its graded organisation. In one word this universe was entirely out of existence. Besides, the familiar belief of the envelopment of this phenomenal world by the basal elements like ether, earth and so forth is inconceivable because the act of envelopment is invariably associated with the existence of the objects which can be actually enveloped. As both the agent and the object of envelopment were non-existent, so the act of envelopment is bound to be an ideal fiction. Further the idea of envelopment involves the existence of the agent of envelopment in a specifically delimited space which may serve as its locus. But there was no such space which can claim physical existence. This fact also renders the act of envelopment as an impossibility. Moreover the consideration of this fact also renders it manifest that the envelopment of the phenomenal world by the basal elements is unthinkable. It is the experience of pleasure and pain which provides the motive power and acts as the condition in the matter of bringing about this envelopment indicated above. It moves the basal

1. 'Ānīdavātaraṃ'

RV. X, 129, 2.

2. 'Tadānīṃ'

Ibid, 1;

elements so that the envelopment may take place without countering any impediment¹. To be more elaborate, this creation is intended to make the experience of pleasure and pain by the individual selves possible². Therefore, the creation invariably presupposes the existence of the individual selves who are directly effected by it in the shape of agreeable and dis-agreeable experience. And it is in event of the existence of this creation that this universe may be enveloped by the basal elements. But in the state of universal dissolution the individual selves due to the disappearance of their differentiating adjuncts are *defacto* non-existent. So the impossibility of the existence of the self as the subject of the act of enjoyment accounts for the absence of the condition of envelopment. Viewed in this light there will be found no incongruity in the averment of the impossibility of the envelopment. The sum and substance of the present discourse is that during dissolution like the objects of pleasure and pain the conscious subject as its enjoyer was also non-existent. An objection has been raised. It is true that the non-existence of the universe together with the basal elements as its (agent) of envelopment results in the denial of the existence of water also which is comprised within it. Yet it has been laid down in the *Taittirīya Saṁhitā* that the water was in existence at the beginning of the creation³. And this may give rise to the doubt that the water existed during the state of dissolution. It is with a view to resolving this doubt the present *R̥k*⁴ declares in an unambiguous term that water with its immeasurable depth was also not in existence. The utterance of the *Taittirīya saṁhitā* above adverted to, should be construed with reference to with partial dissolution in which the cosmic water remains in its all-pervasive nature.

1. 'Bhokturjīvasya śarmāṇi sukhaduḥkhasākṣātkāralakṣa-
ṇebhoge nimittabhūte sati tadāvarakam tattvamāvṛṇ-
uyāt..../' See, Sayana on R̥V. X, 129, 1.
2. 'Jīvanāmupabhogārthā hi sṛṣṭiḥ' / Ibid.,
3. Āpo vā idamagre salilamāsīt/ *Taittirīyasamhitā* 7, 1, 5, 1.
Cf. Āpa evedamagra āsuh// Br. Up. 5, 5, 1.
4. R̥V. X, 129, 1.

Now a fresh poser crops up. This state of dissolution above elaborated, is admittedly a product in its nature and as such cannot be an accidental occurrence. It indisputably presupposes the existence of a being endowed with the potentiality of the universal destruction and bears the familiar denomination of death. It is on the previous existence of it that the subsequent act of dissolution may take place as the effect of its activity. But this line of thought is without foundation. It has been emphatically declared that the death was not in existence in the state above alluded to¹. It cannot be contended that in the event of the non-existence of death, there must be immortality. And this will operate as an unimpeachable evidence in the favour of the existence of beings at that state. But there is scarcely any room for such speculation. It is unambiguously stated that in that period of dissolution there was not even immortality². The recondite import of this averment may be expressed in a nutshell. The performance of *Karman* infallibly produces the experience of pleasure and pain. After the realisation of it, the cessation of *Karman* takes place as a normal state of affair. This irrevocably operates in the sphere of *Karman* in an uniform manner. Now a stage is conceivable that all the *Karman* of all the beings of this universe ceased to function in identical unit of time due to their having produced the experience of pleasure and pain in the different individuals. In this state of universal salvation, all the experience of pleasure and pain comes to an end and the entire universe appears to be bereft of any utility. This fact accounts for the emergence of a desire for universal destruction in the mind of the supreme spirit, viz. God. And a natural consequence of it, the whole universe together with death are destroyed by Him. If it were the fact, then, what useful purpose would be served

1. Na mṛtyurāsīd'

R.V. X, 129, 2.

Cf. Naiveha Kimcanāgra āsit/ mṛtyunaivedam avṛtam
āsit

Bṛ. Up. 1, 2. 1.

2. 'Amṛtaṁ na tarhi.'

R.V. X, 129, 2.

by the death that is usually regarded as the destroyer of the beings? And how can be affirmed of the absence of death of beings due to its non-existence during the universal decomposition? This view finds its echo in the utterances of the *Kāthopanīṣad* "Both the Brāhmaṇas and the Kṣatriyas are merely victuals of the Absolute. And death serves the purpose of soup¹". The significance of this metaphorical expression is that the entire universe together with death are annihilated by Him.

It cannot be argued that time as the substratum of all beings was in existence. Since it is clearly stated that there was not the awareness of the day and night due to the absence of the sun and the moon respectively². The denial of the day and night results in consequential denial of month and year constituted by them. In short it amounts to the unqualified denial of the existence of time whether conceived in its constitutive unit or in its totality. Again the doubt recurs in a fresh form. In the event of the non-existence of time how can the expression '*Tadānīm*' (at that time) occurred in the preceding ṚK be employed with propriety? The answer is "It has been used in a metaphorical sense". It is after the actual creation of the universe the negation of a thing is invariably made with reference to time. To be more precise, time becomes the determinant factor of negation. Analogously during the period of dissolution the negation is made with reference to nescience by making it as the ultimate determinant of it. So as far as the aspect playing the role of determinant is concerned, both of them stand on equal footing. This fact is responsible for the indiscriminate use of the expression '*Tadānīm*' to the exclusion of nescience. Viewed in the light of the delineator of negation, there appears an apparent similarity between them. And this accounts

1. Yasya brahma ca Kṣatram cobhe bhavata odanaḥ/
mr̥tyuryasyopasecanaṃ ka itthā veda yatra saḥ//
Kāṭha Up. 1, 2, 25.

2. ṚV. X, 129, 2.

for the employment of the expression, 'Tadānīm' in the lieu of nescience. Finally it is declared that the Absolute Brahman breathed. The word 'Ānī' which is the past tense of the verbal root 'ana' clearly indicates the existence of the Absolute at the stage of universal dissolution. Barring it all other beings both sentient and non-sentient were non-existent. An objection has been raised. In the stage of decomposition the Absolute Brahman cannot become associated with nescience which is virtually non-existent like other things. If this be the fact, then, this nescience is completely identical with the primal matter (*Mūla Prakṛti*) as postulated in the sāmkhya system of thought. Since it is the fundamental doctrine of this system that the primal matter is autonomous, real and is of the nature of the three qualities, namely, *sattva*, *rajas* and *tamas*¹. Now in the event of identity between them how can the reality of nescience be repudiated at the stage of the universal disintegration by the employment of the phrase, 'No sat' above adverted to. It is with a view to resolving this doubt that it has been emphatically pronounced that with this nescience the Absolute Brahman remained as one and undifferentiated during disintegration². It is true that the Absolute Brahman is detached and completely isolated in its essential nature and as such there is not the remotest possibility of any relation with the nescience. Yet as the nescience gets itself superimposed upon it, in an analogous manner its relation with the Absolute Brahman is fictitiously imposed upon it. The illusory attribution of the relation of silver upon the shell bears out the truth of this contention. The consideration of this fact ultimately results in the denial of its reality. Again the doubt creeps in. If nescience (*māyā*) becomes undifferentiated with the Absolute Brahman, then, as nescience is inexpressible in its nature the same will hold good with reference to the Absolute Brahman with equal propriety. And as inevitable consequence of it, how can its

1. See *Sāṃkhya-Kārikā*, 10-11.

2. 'Svadhayā tadekam'

R.V. X, 129, 2.

reality be predicated of by the expression, 'Ānīdavatam' already explained¹. Besides in the event of the reality of the Absolute Brahman, this nescience (*māyā*) also will be entitled to claim as real entity due to its non-differentiation with the former. And the objection will bound to recur, namely, how can its reality be denied by the expression, *No sadāsīt*? These objections are devoid of substance. The supposed unity of the nescience (*māyā*) with Absolute Brahman is mere appearance and originates in the absence of discursive knowledge. But a close examination of their essential nature indubitably proves that nescience (*māyā*) is neither real nor unreal nor even real-cum-unreal but is ineffable. The Absolute Brahman on the contrary is endowed with transcendental reality. A fresh objection arises. The two expressions, 'Ānīdavatam' and 'svadhayā' signify Absolute Brahman and nescience (*māyā*) respectively and indicate in the clearest terms that there are only two varieties of things, namely, (1) self, and (2) the universe of phenomenon. If it were the case, then, what other things remain to be negated by such expressions 'Nāsīdrajo' *et seq*²? This doubt has been dispelled by the unambiguous declaration that beyond and besides the nescience and the Absolute Brahman, there was no other thing whether in the shape of the basal elements or their products. In one word beyond them, this phenomenal Universe and nominal entities were *ipso facto* non-existent³.

It has been shown at a considerable length that this universe was non-existent during the period of dissolution. If it were accepted as true, then, how is subsequent origination possible? The act of origination invariably presupposes the antecedent existence of its agent. If in order to obviate this objection, it is held that this Universe was also existent even before the act of origination, then, again it is bound to militate against the notion of origination. It is with a view

1. *Vide Supra*, p. 42.

2. ṚV. X, 129, 1.

3. 'Tasmād dhānyanna paraḥ kiṃ canāsa. *Ibid.*, 2.

to contraverting this sceptical enquiry, it has been emphatically declared that before creation, that is, at the stage of disintegration, the basal elements and their product, namely, the whole universe were enveloped by nescience which is evidently positive in its essential nature.¹ It is remarkable that the monistic conception of nescience (*māyā*) as a positive entity has been entirely borrowed from this particular *RK*. The power of envelopment which has been attributed to nescience (*māyā*) also figures prominently in the monistic Vedānta philosophy. This *Nāsadiya* hymn may be regarded as the edifice upon which the fundamental conception of monistic Vedānta has been constructed. This nescience (*māyā*) is the material cause of the universe of phenomena. And during dissolution it remains undifferentiated with the nescience (*māyā*). This is why it has been asserted that the universe remains enveloped by it before creation. And when this phenomenal world becomes manifested from the envelopment of nescience and partakes distinct form and name, this fact is called its coming into being. This view operates as the direct refutation of the doctrine which presupposes that the non-existents subsequently come into existence in the procession of creation. It is crystal clear that in accordance to this *RK*, the creation presupposes the previous existence. What originates in the course of creation is not a new thing which is familiarly believed as product remains implicit in its material cause during the state of disintegration and it becomes explicit at the period of origination. So the world appearance viewed lying dormant in its material cause receives the designation of disintegration and upon its subsequent manifestation is conferred the name of creation. This nescience exists in and of itself with the potentiality of making the manifestation of the phenomenal world is considered identical with the state of disintegration. Now if the universe as the product of nescience, exists in it in an unmanifested form, then, what is the ground for the denial of the physical world by the means of the expressions, '*Nāsi-*

1. 'Tucchyenābhvapihitam yadāsit' *RV.* X, 129, 3.

drajo' et seq ? The answer is that this universe remained in the shape of nescience owing to the absence of differentiation from it. And this fact serves as the ground of its denial. But this cannot silence the opponent. Nescience has been held as the agent of envelopment and the universe as the object to be enveloped by it. So how there can be an identity between them ? The answer is furnished in the following manner. It is true that in the empirical sphere there subsists the relation of subject and object between the universe and nescience (*māyā*). Yet during the stage of dissolution, the universe remains unknown due to the lack of its distinct name and form. And upon it, is grounded the affirmation of identity between them. This view has been borrowed by Manu in *toto*.¹ The unknowability of the phenomenal world at the stage of dissolution admits up further exemplification. The water by becoming mixed with milk becomes incognizable. And in an identical manner the world order undifferentiated with nescience remains unknown and unknowable. It is a felt fact that the diversity of this universe is endless to enumerate. Its manifestation passes human comprehension. In the face of this apparent fact how can it be conceived to be enveloped by the trifling nescience on the analogy of the envelopment of water by means of milk. If the powers of nescience were considered as equal with that of milk, then, this nescience will frustrate the manifestation of this universe at the time of creation. This incongruity did not escape the consideration. It has been repeatedly declared that the inmost nature of nescience is neither real nor unreal. It is trivial in comparison with other conceivable objects. Besides, it is positive in its essential character and is the material cause of this universe.

Although during dissolution the entire universe as the product of nescience remains undifferentiated with it, yet it

1. Āsidiṁ tamobhūtamaprajñātamalakṣaṇam/
Apratarkyamanirdeśyam prasuptamiva sarvatah//
MS I, 5.

(this universe) becomes manifested through the immeasurable power of penance of the supreme spirit, viz. God.¹ It is worthy of attention that this penance is nothing else than the deliberation concerning objects to be created during the act of creation. This intrinsic nature of penance has been stated to be of the nature of supreme knowledge of God indispensable for the fulfilment of the task of creation.² It has been indicated that the deliberation of God is the cause of the regeneration of this universe. 'And why this deliberation takes place'? is the poser put forth by the sceptic. The answer is that immediately preceding the act of creation there arises in the mind of God a desire for creation. There is a deeper reason which accounts for the awakening of this desire in Him. During the final dissolution mind *qua* internal organ ceases to exist and becomes completely merged in nescience (*māyā*). And it is in this state that the series of moral and non-moral actions performed by the beings in their previous birth remain deposited in the shape of subtle impression in the mind taken in its universal reference. This residuum of impression engendered by performance of moral and non-moral actions of the previous birth lingers during the entire period of disintegration. And this virtually serves as the seed of the future resurrection of the universe.³ As a pre-condition it immediately precedes the final act of creation attributed to God. To be more precise, those moral and non-moral actions reach a stage ready to produce their result in the shape of experience of pleasure and pain by individual beings. It is

1. 'Tapasastanmahinājāyataikam,

R.V. X, 129,3.

2. 'Tapasaḥ sṛṣṭavyaparyālocanarūpatvaṃ'

Sāyaṇa on *Ibid*.

Cf. Yaḥ sarvajñāḥ sarvavidyasya jñānamayaṃ tapaḥ;
tasmād 'etad Brahma nāmarūpamannaṃ ca jāyate.

Muṇḍaka Up. 1,1,9.

3. 'Manaso retaḥ prathamam yadāsīt'

R.V. X, 129, 4.

worthy of remark that the dispensation of the fruit of actions remains under the exclusive jurisdiction of Him. Now when moral and non-moral actions become ready to produce their results, it is but inevitable that the desire stated as the sole arbitrator in the situation above adverted to. For it is the act of creation which may occasion the experience of pleasure and pain as the result of moral and non-moral actions performed by the beings. Immediately after the appearance of desire for creation, deliberation regarding the things to be created takes place in Him. The desire for creation and deliberation are closely linked together. And in the succeeding stage He creates the universe. This process of creation has been restated and reaffirmed in the *Taittirīya Āraṇyaka* also. We propose to quote the views expressed there in for the sake of comprehensiveness of the present treatment. It declares, "He desired to be born in beings endless to enumerate: and with this end in view He practised penance and by practising penance He created all these things.¹" The authenticity of this view stands corroborated even by the evidence of supersensuous intuition of the Yogins.² After a profound deliberation what becomes revealed to them is that by the bond of the moral and non-moral actions the whole universe is bound. To put it in the plain language, the origination, and existence of this material world are entirely governed by the law of *Karman*. This *Karman* *per se* is viewed as the unmanifested cause of this universe. As the minute seed contains within itself the possibility of the birth of a huge tree, in like manner *Karman* is regarded as endowed with the potentiality of manifesting the whole universe in the course of its enrolment. But so long the actual process of *Karman* remains in abeyance, it receives the denomination of the unmanifested cause of the universe.

1. 'So 'kāmayata bahuḥ syāṃ prajāyeyeti sa tapo'tapyata
sa tapastaptvedaṃ sarvamaṣṛjāta yadidaṃ kiṃ ca'
Taittirīya Āraṇyaka 8, 6.
2. 'Hṛdi pratiṣṭhā kavayo maṇiṣā'

ṚV. X, 129, 4.

The sum and substance of what has been said is that nescience, desire and moral and non-moral actions are the cause of the universe. The *modus operandi* of these three factors of creation is inconceivable and incognizable. They produce the whole universe together with the upper and nether regions with a speed unimaginable by human mind. In this respect it may be compared with the speed of the solar light. To be more precise, as the light proceeding from the solar region pervades the entire universe within a few moments, in an identical way the three factors above adverted to, operate to bring this phenomenal world into existence. The speed of the origination of this universe, which is comparable with that of lightening, is responsible for confounding the human mind in the matter of determining the respective priority and posteriority of the creation of the three worlds, namely, the earth, firmament and heaven. The doubt has occurred in the mind of unreflecting, which of them was created in the first instance? The apparent simultaneity of the manifestation of this creation is grounded on the operation of nescience, desire and moral and non-moral actions. And the nature of this operation remains impenetrable mystery. The created products have been distributed under two heads, namely, (i) the individual self as the subject of the experience of pleasure and pain, (ii) things which are the objects of pleasure and pain, that is, the five elements¹. The long and short of the matter is that God has created the entire universe. He has entered into it² and manifested His ownself under two classes, as the subject of the experience of pleasure and pain immediately before referred to and the objects of this pleasure and pain. This has been corroborated by the utterances of the Upaniṣads which will be treated of in the sequel. It is worthy of attention that the individual self as the subject of experience of

1. 'Retodhā āsanmahimāna āsan' /

R.V. X, 129, 5.

2. 'Tatsrṣṭvā tadevānuprāviśat'

Taittirīya Āraṇyaka 8, 6.

pleasure and pain occupies the superior status and its objects are accorded an inferior one¹.

The *Nāsadiya* hymn has repeatedly emphasised that the genesis of the universe is recondite and mysterious and as such is not comprehensible by the human intellect. The problem of creation is a conundrum about which even the denizens of heaven have remained in the dark. The order of the creation of the five elements precedes the birth of them (gods). So it is deducible that due to their subsequent origination, they cannot pretend to offer a rational explanation regarding the material and efficient cause of the phenomenal world. In the last R̥K of this hymn, it has been proclaimed that God has created this creation. He sustains and preserves this creation. He is both the material and efficient cause of it. Incidentally the idea of the sām̐khya and Mīmāṃsa systems of thought on cosmogony have been hinted at and controverted. We reserve a separate chapter for an elaborate consideration of the view of the sām̐khya philosophers together with that of the thinkers belonging to the other schools of Indian philosophy.

Section II : Reflections on the genesis of the creation in the Minor Cosmogonic hymns of the R̥gveda.

In the hymn (X-72) consecrated to the Gods, it has been declared that deities as a class were generated by Adīti, the daughter of Dakṣa. Now in this process of generation the deities came into being from Brahman as *causa materialis*. This Brahman appeared as an unreal entity as it was bereft of name and form. The deities, on the other hand are endowed with distinct name and form.² This became a centre of con-

1. 'Prakṛtiṣca praijñādr̥ṣṭāntānuparodhāt'

Brahmsūtra 1, 4, 23.

2. Cf. 'Asadvā edamagra āsittato vai sadajāyat'

Taittiriya Up. 2, 7.

troversy : 'How can an unreal be proclaimed as the material cause of the real ?' The incompatibility is too obvious to require elucidation. A thing cannot be produced from nothing. The answer has been purveyed by the seers of the *Chāndogya Upaniṣad*.¹ The unreality or nothingness above referred to implies implicit and undifferentiated state. If it were true, then, how the generation of the deities can take place from Aditi ? The answer is clear. Aditi serves as the substratum *par excellence* resting upon which the deities all and sundry find their emanation. The attempt has also been made to evade this apparent incongruity by holding that Aditi sprang from Brahman and from her were generated the host of deities. The process of creation rolled on. The next stage witnessed the birth of the different quarters and after them the trees were born in order of succession. Thereafter the earth was generated from the trees and the different quarters again originated from the earth. It appears as a paradox. The quarters have been asserted as produced from Aditi and again it has been that the quarters were brought into existence from the earth. This enigmatical statement reaches a climax when it is affirmed that Dakṣa was born from Aditi and Aditi in her term was born from Dakṣa ? This admittedly demands a rational answer intelligible to the (average) rational mind. Since this reciprocal generation is repugnant to the logic sense of even of the laity. The conception of the law of causation invariably implies two terms related as cause and effect to each other. Yāska, the celebrated author of the *Nirukta* has cleansed the issue. He has opined that this *RK* admits up two-fold interpretation. It may either signify that Aditi was born from Dakṣa or Dakṣa from Aditi. It is plausible that Aditi represents the transcendental and universal *Ātman*. And this fact accounts for the birth of Dakṣa from her. Conversely Dakṣa also may be regarded as the embodiment of the transcendental and universal *Ātman* and the consequential creator of Aditi. In other words they are the self-same supreme,

1. 'Sattveva somyedamagra āsit'

Ch. Up. 6,2,2.

the transcendental and immanent spirit. Therefore, the charge of irreconcilability against the present ṚK is the outcome of the flippant and slipshod thinking. In this way all the apparently conflicting ideas usually encountered in the Vedic literature are amenable to reconciliation on the basis of spiritual significance.

In the *Ṛta-sūkta* of the *Ṛgveda* (X, 190) the order of creation has been set forth with admirable precision. The supreme Being *qua* Brahman practised severe penance with a view to bringing this Universe into existence¹. It is immediately after the performance of it, that *Ṛta* and *Satya* took their birth. The expression, '*Ṛta*' signifies true mental deliberation and *Satya*, utterance of true speech. It has already been referred to that the penance in the present context implies mental act regarding the essential nature of the things to be created during the process of creation². It is a pleasant surprise to find that this view regarding the nature of penance has been corroborated by the utterances of the *Āraṇyakas* and the *Upaniṣads*³. Another view is that *Ṛta* and *Satya* were born from the self-luminous supreme spirit which is the material cause of the phenomenal world. This view is not materially different from the one above alluded to and has been expounded at a considerable length in the course of the present discourse. In the succeeding stage day and night were generated. After them the ocean and firmament came into existence. Next to it, time was created and after which all sorts of beings both sentient and non-sentient were brought into being. And it is declared *obiter dictum* that God is the supreme Lord and director of all things. Finally He created the sun and the moon together with the earth, firma-

1. *Vide Supra*, P. 47.

Gf. 'Tapastaptvedaṃ saivamasṛjata'

Taittirīya Āraṇyaka 8, 6.

2. *Vide Supra*, P. 47.

3. 'Yasya'jñānamayaṃ tapaḥ'

Muṇḍaka Up. 1, 1, 9.

ment and heaven; the last of which is of the nature of the eternal bliss. It is worthy of remark that under His direction, exactly similar order of creation will take place in the cycles yet to come. There is a complete uniformity and homogeneity in the order of creation which takes place at the termination of each period of universal dissolution. God as the supreme Lord of the whole universe cannot arbitrarily alter or introduce novelty in the order of creation which succeeds one after another.

The hymns¹ which have been dedicated to *Viśvakarman* abound in profound speculation on the origin of this cosmic order. The term "*Viśvakarman*" is expressive of two distinct significations (1) *Viśvakarman* is the son of Bhuvana, a well known Vedic seer and (2) *Viśvakarman* is numerically identical with God as the creator of the universe. It has been unequivocally declared by the hymn that *Viśvakarman*, as the son of Bhuvana, offered the entire universe as sacrificial offering into fire. Thereafter, he himself entered within it². He is also the begetter of this universe, both visible and invisible. so it is apparent that he assumes two different physical bodies, namely, one for the view to consigning it to the fire and the other for performing the function of the begetter of this cosmic order.³ That seer, *Viśvakarman* desired riches in the shape of heaven. He enveloped the fire by means of the universe and ultimately entered the inferior order of beings, offered as offerings to the fire by himself. That is to say that averment of his entry within the beings is tantamount to the affirmation of his entry within the fire. Now *Viśvakarman*, bearing the designation of God above referred to destroys the

1. RV. X, 81-82.

2. 'Viśvakarmā sarvamedhe sarvāṇi bhūtāni juhavām cakāra sa ātmānam apyantato juhavām cakāra'

Nirukta 10, 26.

3. 'Sa ekadhā bhavati'

seven cosmic orders at the time of dissolution. This has been metaphorically equated with the act of offering into the sacrificial fire. He is omniscient and perceiver of the super-sensuous objects. He is not only the destroyer of all beings but He is also the supreme creator. He is one and there is no equal to Him. At the beginning of creation He desired to multiply Himself. The desire for the experience of pleasure and pain also arose in His mind. Consequently He veiled His transcendental aspect which is bereft of association with worldly existence. And He finally entered within beings created by Himself and received the denomination of individual self.¹

The intended import of the present hymn is that *Viśvakarman qua* God destroys the whole creation during the period of dissolution. Thereafter, owing to the presence of the divine urge for creation, He actually brings the different cosmic orders into existence. In the ultimate stage He enters into them and thereby serves as the *raison d'être* of the conception of the individual self. A pertinent doubt crops up. The act of procreation set down to *Viśvakarman qua* God cannot be possible, since the idea of creation presupposes a locus for the support of the creator and the existence of the basal elements as the *causa-materialis* of the things contemplated to be created. To take a concrete instance. A potter desirous of making an earthen pitcher takes his seat in a distinct space and moulds it by means of unbaked clay. Now in the light of this finding, it may be asked, "What was the basis of support of *Viśvakarma qua* God during His act of creation of the earth, firmament and heaven? What was their basal element *qua* material cause? How the basal element itself came into existence? Was it real or unreal"? Both of these two hypotheses are mutually incompatible. Since in the event of its reality, it is

1. 'So'kāmayata bahuḥ syām prajāyeyeti sa—
 tapo'tapyata sa tapastaptvedaṃ sarvamasṛjata—
 yadidaṃ kiṃ ca tat sṛṣṭva tadevānuprāviśat'.
Taittirīya Āraṇyaka 8, 6.

bound to militate against the conception of non-dualism which has been unequivocally recognised in the Vedic hymns. Similarly its unreality will equally be fatal in the matter of regarding it as the basal element of the earth, firmament and heaven which are obviously real in their essential nature. It is a universally avowed fact that there must exist similarity between the material cause and its product. These questions of great moment have crept in the minds of the seers. They have offered rational answers intelligible to the rational minds. The seers of the Vedic hymns have anticipated all these possible and actual doubts. It has been unambiguously declared by them that *Viśvakarman qua* supreme Lord is of the universal form.¹ The visible and invisible universe are manifestations of this super-divinity. The consideration of this unique characteristic of Him evidently evinces His marked distinction from a potter and like other artisan. So the question of a distinct location and so forth associated with the idea of human mechanic above alluded to is not entertainable in the present context. *Viśvakarman qua* the supreme Lord, owing to the presence of His majesty incomprehensible by the average mind, dispenses with the utility of basal element and the like indispensable for a thing to be made by human workmanship. It has been proclaimed by the hymn that His eyes, face, arms, and feet are omnipresent. And it is to this omnipotent Being that the act of creation and dissolution of the universe attributed. It deserves specific mention that the entire creation which emanates from the Supreme remains comprised in Him. He sets into motion the firmament with a view to making its expansion. He moves in and out of the earth with His ever-agile feet. He has created heaven and earth and there is no rival creator of Him.

In the preceding hymn it has been asserted that *Viśvakarman qua* Supreme God is the creator of universe. The self-same point of view has been subjected to a more detailed

1. RV X, 81, 3.

examination in order to render the position intelligible to the average mind. The mystery of creation has been sought to be explained by resorting to the method of question and answer. It has been averred that a person, intending to construct a massive building, procures a huge tree from the forest. He cuts it into the shape of pillar so that the entire structure may rest upon it. But in the present context the following questions creep up in the mind : "What was the nature of the forest from which tree was fetched with a view to shaping the earth and the heaven ? What was that tree which served the purpose of basic material of the earth and the heaven ? What was the location upon which the supreme God rested while bearing the burden of the universe¹" ? It is in the *Taittirīya Brāhmaṇa* that these queries have been answered. "Brahman was the forest, Brahman was the tree out of which the supreme God fashions the earth and the heaven²". The underlying significance of this assertion lies in the fact that the supreme God qua Brahman is both the material and auxiliary cause of the universe³. It is an indisputable fact that the body of the spider normally gives birth to its cubweb. This cubweb in its term ultimately enters within the body of the spider from which it has emanated. The act of appearance and disappearance of the cubweb from the self-same body of spider renders it evident that the latter stands invested with the status of the material and auxiliary cause with reference to the former. It is one of the fundamental presuppositions of the sām̐khya and the monistic Vedānta that a thing originates from its material cause and also returns within it after its destruction. So the origination and destruction of a product are universally sought with reference to its material cause. It is by means of an auxiliary cause that a product becomes sustained. It has already been proclaimed by

1. R̥V. X, 81, 4; and *Ibid.*, X, 31, 7.

2. 'Brahma vanam Brahman sa vṛkṣa āsit
yato dyāvāprthivī nistataksuh.'

Taittirīya Brāhmaṇa 2, 8, 9, 6.

3. *Vide Supra*, p. 51.

the seers of the Upaniṣads that during the creation, this phenomenal world emanates from the supreme God *qua* Brahman. And within the self-same supreme God it enters at the time of dissolution.¹ Now it is on the analogy of a spider and its cubweb, that the supreme God *qua* Brahman has been accorded the status of the material and the auxiliary cause with reference to the universe. The consideration of this fact has induced the seer to attribute both the material and auxiliary cause to the supreme God *qua* Brahman by means of metaphorical utterances.

In the beginning of creation, *Viśvakarman* created water. This statement has been corroborated by the utterances of the *Taittirīya saṁhitā*² and the *Manusaṁhitā*.³ In the next stage, He generated the earth and heaven, floating on the surface of water. And thereafter He converted them into a solid mass and brought about their expansion. It has again been proclaimed by the seer that prior to the creation of other things, the water bore this *Viśvakarman qua* supreme God like an embryo.⁴ This embryo has been represented as a pantheon of all the deities taken collectively. And in the navel of that eternal and unborn *Viśvakarman* has been placed an egg which is repository of all beings. A novel version has also been given of the account adverted to above. Brahman, who lies beyond the sphere of birth remains in a state of sleep over the surface of water created by him. And it is in this cosmic water that the universe which is the abode of all beings and which manifests itself in the shape of an egg, has been placed on it. This view bears close affinity with that indicated in the hymn dedicated to *Hiraṇyagarbha*. It has also been referred to in the clearest terms by the author of the *Manu saṁhitā*.⁵ We have already elaborated this position in

1. Cp. Sarvabhūtāni kaunteya prakṛtiṃ yānti māmikāṃ/
kalpakṣaye punastāni kalpāḍau viśrjāmyaham. / BG IX, 7.
2. 'Āpo vā idam 'agre'. *Taittirīya saṁhitā* 7, 1, 5, 1.
3. 'apa eva sasarjāḍau'. MS. 1, 8.
4. *Vide Supra*, p. 34-35.
5. MS. 1, 8, 9.

the course of our exposition of the hymn dedicated to *Hiranyagarbha*.¹ So we refrain from further elucidation which is bound to intend slavish reiteration. It is worthy of remark that this *Viśvakarman* is numerically identical with the supreme God as the creator of the entire universe. So we should guard ourselves against the confusion which is likely to occur due to the employment of the expression, '*Viśvakarman*' in both the Ṛgvedic hymns and the Paurāṇika literature. In the Purāṇas it has been stated that *Viśvakarman* is the son of Taṣṭrā and is the chief architect of the building. It is worthy of remark that the Vedic scholars of Europe owing to the lack of their familiarity with the cultural tradition of India have failed to comprehend the philosophical doctrine which remains enshrined in the cosmogonic hymn of the *Ṛgveda*. They have taken it in its literal sense without making any attempt for the determination of its deep implication. They have compared *Viśvakarman* with an ordinary designer of a building.² The metaphorical utterances of the seers have confounded those Vedic scholars and have checkmated their efforts in the matter of making a serious probe in the signification of the hymn under examination. We have explained at great length that there is another idea lying throughout all the cosmogonic hymns of the *Ṛgveda*. The seers of these hymns are positive that this universe is not a spontaneous creation. On the contrary it is the manifestation of the supreme divinity which is one. He has no coequal. And it is from this intelligent principle that this universe has emanated and owes its existence. This supreme God-head is both the material and auxiliary cause of it. Besides this, the universe is evanescent and ephemeral in its character. It is characterized with the lack of reality. It is owing to this very reason that the Vedic seers did not attach importance of determination of origin of the universe. And as a result of it, apparently conflicting doctrines were advanced by them which are reconcilable in the matter indicated above.

1. *Vide Supra*, p. 32-35.

2. A. A. Macdonell : *Vedic Mythology*, p. 11.

CHAPTER II

COSMOGONICAL ACCOUNTS AS GIVEN IN THE ATHARVAVEDA, THE BRĀHMAṆAS AND THE UPANIṢADS

Section I: Cosmogonic view as recorded in the Atharvaveda.

We now propose to give a succinct representation of the conception of the origin of universe which remains wrapped in the hymns of the *Atharvaveda*. It deserves to be stressed at the outset that Dr. M. Winternitz has shown flippant attitude regarding the philosophical value of the cosmogonic verses of this particular Veda.¹ A sedulous study of the problem of cosmogony, as has been treated of in the *Atharvaveda*, will give the light direct to the assertion of the celebrated Vedic scholar. It is desirable that in the intellectual sphere, mind should remain unfettered and untrammelled by predilection and prejudices. The lack of realisation of this brute fact has resulted in masquerading truth with all its obnoxious aspects. We are not holding brief in favour of any cherished dogma or notion. Our sole and supreme concern is the discernment of truth. And the present dissertation is an attempt in that direction.

In the hymn dedicated to Time (*Kāla*), the seer has declared in bold accents that Time is identical with the supreme spirit.² So the assertion of the *Kāla-hymn* that this universe

1. See, M. Winternitz : *A History of Indian Literature*, pp. 149-150.

2. AV, XIX, 53.

Cp. Viṣ III, 17, 25; *Ibid.*, V, XXXVIII, 58.

has originated from Time is equivalent to maintain that it is the manifestation of the supreme divinity. This Time *qua* the supreme pervades the entire universe. Owing to its inscrutable nature, it has been metaphorically affirmed as identical with a steed and the sun. This Time has begotten both the sentient and non-sentient beings.¹ It is an ubiquitous principle. Time has engendered the heaven. Time has brought into existence the cosmic order with all its different gradations. That which has been created in the past and that which is destined to be created in the future, remain sustained by this time as their substratum. Time is the begetter of Prajāpati, Brahman.² Water was generated from Time. And this view has found full-throated endorsement in the latter works on the *dharmaśāstras*. We had occasion to refer to this pronounced affinity of conception by adverting to the hymns of the *Ṛgveda* and the utterance of the *Manusmṛiti*.³

We cannot abstain from making a digression which is essential for the thoroughness of the present treatment. The conception of the Atharvāna seers that Time has engendered the universe, has exerted a profound influence on the subsequent speculations on the problem of cosmogony. In the *Mahābhārata* it has been stated in indubious terms that this world order has emanated from Time which is without a beginning or an end. The origination, preservation and the ultimate destruction of this phenomenal world take place in Time.⁴ It has been repeated *ad nauseam* that Time is omnipresent and at the same time omnipotent in its essential nature. The whole cosmic order remains enchained in its ever-revolving wheel. It moves on incessantly. In the *Bhagavad-Gītā* it has been identified with the Supreme, who has set

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1. See, *Ibid.* Viṣ. V, XXXVIII, 55-56-57.
 2. AV, XIX, 54.
 3. *Vide Supra* p. 34.
 4. Mbh. *Śānti Parva*, CXXXIX, 49-59.

out to destroy the whole creation.¹ Apart from its position of great moment in the Vedic and Paurāṇika literature, its importance has been recognized in the different branches of Indian philosophy. The Vaiśeṣika metaphysicians have affirmed that Time is efficient cause (*Nimitta Kāraṇa*) of all conceivable varieties of products. It is the sustaining substratum of this cosmic order with its different gradations. In the monistic metaphysic Time, however, has been regarded as the mere relation between consciousness *qua* Brahman and nescience. The adherents of the Yoga system of thought, on the other hand, have repudiated the independent entity of Time. They have categorically asserted that it is a mere ideal construction and as such unreal in its essential nature. The conception of Time owes its origin to the mental amalgamation of continuum of moment felt by person in normal course of life. The problem of reality and unreality of Time and its importance in the architectonic plane of Indian philosophy are beyond the boundary of our present enquiry. So it desists with great reluctance from an elaborate consideration of this problem. Our sole purpose is to bring home the fact that the genesis of the different problems of Indian philosophy deserves to be traced back to the Vedic literature. The absence of the realization of this devious fact is bound to render the treatment of any problem of Indian thought scrappy and desultory in its character.

The *Rohita hymn* of the *Atharvaveda*² also contains speculation of the question of the genesis of the universe. The

1. Kālo'smi lokakṣayakṛt pravṛddho
lokān samāhartum iha pravṛttaḥ /
ṛte'pi tvāṃ na bhaviṣyanti sarve
ye'vasthitāḥ pratyānikeṣu yodhāḥ //

BG XI, 32.

Ahame vākṣayaḥ kālo dhātā'haṃ viśvato'mukhaḥ //

Ibid., X, 33.

2. AV, XIII.

expression, '*Rohita*' signifies the particular deity bearing the resplendence of the rising sun. Or it refers to the chief speed of the sun-god, which has been ultimately metamorphosed into a deity. But it should not be lost sight of that the same synthesizing spirit permeates this hymn also and as a result of it this *Rohita* has been identified with the supreme god-head. So there can be no incompatibility, when the verses which extol the extraordinary exploits of *Rohita*, proclaim that the whole cosmic order has been engendered by Him. All the varieties of the celestial and terrestrial beings have been asserted to be abiding in this Supreme being bearing the designation of *Rohita*. The eminent Vedic scholars of Europe have taken for granted that the attribution of the act of creation to distinct deities is irreconcilable.¹ We have repeatedly shown the hollowness of their contention. It is a matter of serious regret that a few Vedic scholars of India have dittoed their findings. But a distinct change has come over in the mind of alumni of modern universities and academies of India. They have set out to reassess and reevaluate the results reached by the antiquarians and Indologists of Europe and America.

Section II : A Brief Survey of the Cosmogonic Accounts of the Brāhmaṇas and the Upaniṣads

We now intend to make a study of the problem of cosmogony as has been elaborated in the different Brāhmaṇas. It deserves mention that, in spite of all appearances to the contrary, there is an underlined synthetic idea which permeates the different theories on cosmogony propounded in the different *samhitās* and *Brāhmaṇas* which pass under the designation of Vedic literature. The account of creation recorded in the *Satapatha Brāhmaṇa* coincides with that given in the *Hiranyagarbha hymn* of the *Rgveda*². It has been declared in

1. See, M. Winternitz : *A History of Indian Literature I*, p. 153.
2. *Vide Supra*, pp. 32-35.

the *Satapatha-Brāhmaṇa*¹ that before creation, the whole universe remained undifferentiated and identified with waters. The vast sheet of waters wrapt the entire earth together with its inhabitants. The presiding deities of the waters desired to get themselves manifested into the form of this universe with its manifold diversities. This constant desire produced a sense of weariness in their minds. They began to practise penance which is of the nature of mental survey concerning the objects to be brought into existence². And as a result of it, a golden egg was born and began to float upon those waters for one complete year. Thereafter, a corporeal male person was born with the denomination of Prajāpati. This Prajāpati split the golden egg into two parts. Owing to the bifurcation of this egg, Prajāpati became deprived of his habitation. And so he held the cleft egg and again began to float upon those waters for another complete year.

Now after the elapsion of one complete year, Prajāpati became desirous of uttering distinct words. He articulated the three words, namely, 'bhūh', 'bhuvah' and 'svah' which ultimately underwent the transformation into the shape of the earth, firmament and heaven. The process of creation moved on. And the five letters constituting 'bhūh', 'bhuvah' and 'svah' were again transformed into the five seasons. After the passing away of one complete year, Prajāpati left the egg and rose up from the water by supporting the earth, firmament and heaven engendering by Him. In the next stage of the creation he became desirous of creating the different orders of sentient beings. And he carried out a mental survey of a projected plane of creation envisaged by Him. This contemplation enervated Him and He remained in the state of quiescence. Then he begot the deities by means of his mouth and they became denizens of the heaven. And after

1. Ś. Br. XI, 1,6,1,11.

2. *Vide Supra*, p.

it he procreated the demons by the lower of his body and they became the inhabitants of the earth. And in the succeeding stage, He created the day and night and year. Afterwards he created the fire-god (*Agni*) and the other deities.

We feel compelled to dilate upon a point which deserves more than a mere passing reference. The treatment of the cosmogonical problem in the *Samhitās*, *Brāhmaṇas* and *Upaniṣads* is not the outcome of mere abstract thinking of the sages and seers of ancient India. It has its own spiritual background which may appear as caviar to the general mind. The performance of the Vedic sacrifices accompanied by an elaborate process of its ritualism was placed on equal footing with the mental survey of it. It has been declared in bold accents that the temporal and spiritual advantages obtainable from the actual performances of the sacrifices can equally be secured by the knowledge and the spiritual contemplation of its true nature. The efficacy of conferring material and spiritual upliftment was equally shared by the performance of and meditation on the self-same sacrifice. And during the practising of meditation the utilities of the materials of the Vedic sacraments were completely dispense with. In the course of this meditation the kings or potentates, who undertook the performances of the sacrifices, thought themselves as completely identical with the whole cosmic order including heaven and earth. Not only this, even the animals which were selected for the slaughter in the sacrifices were taken to be the embodiment of the entire universe. And this spiritual aspect of the sacrifice has received an elaborate treatment in the very beginning of the *Bṛhadāraṇyaka Upaniṣad*. It is in order to facilitate the meditation on the universal form of beings that the speculation on the origin of the universe prominently figures in the Vedic literature. In the Upanisadic cosmogony two theories have been advanced to account for the origin of the universe, viz. : (1) materialistic and (2) spiritualistic. In accordance with the materialistic standpoint,

the seers of the Upaniṣads have declared that the genesis of the universe may be sought in the following basal elements : (1) water¹, (2) air², (3) fire³, (4) space,⁴ (5) non-entity⁵, (6) primeval egg, and (7) vital air (prāṇa). And in conformity with the spiritual point of view it has been held that the whole creation has emanated from (1) the absolute Brahman *qua* soul and (2) Śiva the supreme god-head. Now this apparently conflicting account of the genesis of creation has confounded the Vedic Scholars of Europe and their satellites. It deserves to be stressed that the seers of the Upaniṣads were not anxious to offer a rational explanation regarding the origin of this universe. Their sole concern was to reveal the truth that the individual self was one and identical with Brahman. The main theme of the Upaniṣadic philosophy is to prove the unreality of this phenomenal world. The phenomenal appearances can claim only phenomenal truth. But it is the Absolute Brahman which deserves to be considered as identical with the ultimate truth. Besides this, the whole universe is evanescent and ephemeral in its essential nature. Therefore, the seers were not anxious in the least to discover the origin of things which speedily pass away out of existence. And this fact accounts for the averment of the Upaniṣadic seers that the universe has come into existence from different varieties of causes. It renders it evident that they did not attach even a whit importance to the question of the origin of creation. Therefore an attempt at a reconciliation of divergent views regarding the genesis of creation will be a veritable case of pursuing the will-O'-the-wisp.

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1. Br. Up. V, 5, 1.
 2. Ch. Up. IV, 3, 1.
 3. Kaṭha Up. II, 5.
 4. Ch. Up. I, 9, 1.
 5. Taittirīya Up. II, 7.

Section III : The Sāṃkhya Theory of Evolution of the Universe

We have given a faithful representation of the views of the Vedic seers concerning the problem of cosmogony. We have also presented the underlying significance of the Upaniṣadic conception of the origin of universe within a reasonable compass. We have also emphasized the fact that the mere reproduction of the utterances of the seers of ancient India regarding the origin of creation is bound to fail to satisfy the inquisitiveness of a philosopher or scientist of modern times. The problem of cosmogony was not studied and investigated by the Vedic seers in the manner in which it is done by the thinkers of the present generation. It has already been referred to above that their speculation on the origin of universe was indissolubly bound with the problem of realisation of their identity with the whole universe. So the treatment of cosmogonical problem in the Vedic literature is a mere means to the realization of the Supreme end.

The problem of the origin of this phenomenal order occupies the position of Supreme importance in the different systems of Indian philosophy. Every department of Indian philosophy is replete with speculations on the genesis of creation. And it is obviously needless to mention that one system differs *toto caelo* from another in their fundamental viewpoint regarding the origin of creation. It will not be wide of the mark to hold that the speculation on cosmogonical problem as recorded in the classics of Sāṃkhya philosophy comes perilously close to the findings of the modern science. Besides this, the Sāṃkhya conception of the origin of the universe has been borrowed in *toto* in the Paurāṇic literature. We are perfectly persuaded that a correct understanding of the Sāṃkhya position will facilitate a deeper probe into the cosmogonical problem as recorded by the authors of the Purāṇas.

The Sāṃkhya philosophers are realistic in their philosophical conviction. They do not admit the unreality of the phenomenal world. On the contrary, they have given full-throated recognition to the existence of the objective reals. So with them cosmogonical speculation was not a mere hypothetical assumption or supposition. It constituted the very core of the Sāṃkhya metaphysics. The adherents of the Sāṃkhya school sedulously set out to determine the genesis of the universe. They discovered that the whole material and psychical order of phenomena is constituted by the union of three opposite forces technically called, *sattva*, *rajas* and *tamas*. These three constituent elements are in perpetual conflict with one another and represent three distinct types of function. That is to say *sattva*, *rajas* and *tamas* stand for manifestation, dynamism and staticity respectively. There is a relation of interdependence among them. These three elements, which are also termed *guṇas*, stand in need of mutual assistance at the time of producing an object, whether physical or psychical. The material and psychical order of creation manifests, moves and remains static. Consequently this has led the Sāṃkhya philosophers to infer that the constituent *guṇas* must be of the nature adverted to above. When these *guṇas* remain in the state of complete equipoise, they receive the designation of *Prakṛti* in the Sāṃkhya system of thought. This *prakṛti* has been affirmed as the primal cause of the material and psychical order of creation. It incessantly undergoes evolution. Now immediately before the commencement of the evolution of *Prakṛti*, the constant hostility of its constituent elements remains in the state of suspension. In other words *Prakṛti* remains in perfect equilibrium. Even in that state it undergoes transformation which is integral to its nature. But it is worthy of remark that this transformation is homogeneous in its character. That is to say, the modification takes place from similar to similar. It is absolutely bereft of practical utility. It does not bring about the experience of pleasure and pain or emancipation of the

spirit (*Puruṣa*). This transformation of *Prakṛti* is guided by an unconscious teleological necessity. The evolution of *Prakṛti* takes place to serve two-fold purpose. In the first place, it renders the experience of pleasure and pain by *Puruṣa* possible. In the second place, it brings about the ultimate emancipation. Although *Prakṛti* as the primal matter is bereft of consciousness, every stage of its evolution is directed to the achievement of the two purposes alluded to above.

But on the eve of the creation of world order, both material and psychical, the state of equilibrium becomes disturbed. As regards the external cause, which occasions this disturbance there exists divergence of opinion among the Sāṃkhya philosophers. We refrain from an elaboration of their conflicting viewpoints. This loss of equilibrium results in the preponderance of one particular *guṇa* over the others. The order of evolution finds its culmination in twenty four categories enumerated below. It should be borne in mind that this *Prakṛti* has no cause but it is the cause of all causes. The ultimate cause must be without a cause. Since endless enquiry about the original cause of the universe is bound to entail *regressus ad infinitum*. A brief outline of distinct stages of evolution may be indicated as follows. The first evolute of this *prakṛti* is *mahat* also termed *buddhi*. It means intellect. It pervades all other evolutes and in it *sattva* element remains predominant. It is remarkable that intelligence, feeling, willing and such other psychical phenomena have been affirmed by the Sāṃkhya philosophers as the evolutes of *Prakṛti*, the primal matter. The immediately succeeding evolute is designated egoity (*Ahaṃkāra*). The egoity in its turn undergoes evolution into two different directions. It is the evolvent of the five subtle elements (*tanmātrās*), namely sound, touch, colour, taste and smell and the eleven organs. These organs include five cognitive organs (*pañca jñānendriyas*), five conative organs (*Pañca Karmendriyas*) and mind which is of the nature of both cognition and conation. The five subtle elements on their part are the evolvents of the five gross

elements, viz. ether, air, fire, water and earth. These twenty four categories form the foundation stone upon which the formidable edifice of the Sāṃkhya metaphysics has been constructed. The entire cosmic order including physical and psychical has been comprehended under the fold of them. But apart from these twenty four categories, there is the spirit (*Puruṣa*) which, however, remains static and falls beyond the sphere of evolution. It is of the nature of consciousness. Thus the primal matter (*Prakṛti*) and the spirit (*Puruṣa*) are the ultimate entities which comprehend in them. The Supreme importance of matter, forming the basal elements of the universe, has been stated in the clearest term. Undeniably it smacks up materialistic outlook. It is universally admitted as the oldest philosophical system of thought. We had occasion to observe that it exercises the profound influence upon Paurāṇika literature. The cosmogonical problem as treated of in it, has been borrowed in *toto* from the Sāṃkhya metaphysic.

The sum and substance of the elaborate cosmogonical reflections on the Vedas, Brāhmaṇas and Upaniṣads may be set down as follows : (1) The universe is the manifestation of the Supreme and as such is destitute of an independent existence of its own¹. (2) The Supreme is accorded the status of both the material and efficient cause of the universe.² (3) The process of the creation is uniformly and infallibly preceded by the performance of penance and spiritual contemplation upon the things intended to be created³. (4) The ultimate purpose of the creation of this universe is to make the experience of the fruits of moral and non-moral actions of individuals possible.⁴ (5) The process of creation of the universe and that of its dissolution have been dealt with in one and

1. *Vide Supra*, p. 33.

2. *Vide Supra*, p. 51.

3. *Vide Supra*, p. 47.

4. *Vide Supra*, p. 48.

identical context in order to emphasize the ephemeral character of it. The very fact of its ephemerality reveals that all endeavours to determine the Ultimate cause of the universe are bound to be futile. It is not a worth-while goal to pursue.

CHAPTER III

COSMOGONICAL SPECULATION IN THE NĀRADIYA PURĀṆA

Section I

It has been laid down in the *Nāradiya Purāṇa* that Nārāyaṇa is the Ultimate Reality. He is imperishable, boundless and omnipresent. The whole universe is pervaded by Him¹. The expression 'Mahā-Viṣṇu' is a synonym of Nārāyaṇa. He directs and guides the three accredited qualities, namely, *satva*, *rajas*, and *tamas*. And in the beginning of creation, by means of reciprocal interaction of these three qualities, He brings into existence the following three forms mentioned below. He creates Brahmā as creator of this universe from the right limb of His body. He produces Viṣṇu as preserver from His left portion and finally springs forth Rudra endowed with the power of the destruction of this world-order from the middle.² There is a divergence of opinion regarding the actual status of this Supreme Being which usually bears the designation of Nārāyaṇa. A section of ancient mythologists prefers to call Him by the name of Śiva, and another view is to the effect that He is identical with Viṣṇu. And again another school of mythological thinkers believes Him to be non-distinct from Brahmā.³ It is stated that Mahā-Viṣṇu is endowed with His characteristic power called *Parā*. This divine power is the integral part of Him and as such it cannot be thought as dissociated from the latter. It exists in

1. Nārāyaṇo 'kṣaro' nantaḥ sarvavyāpī nirañjanaḥ /
Tenedamakhilaṃ vyāptaṃ jagatsthāvaraṇaṃgamam //

Nār I, iii, 2.

2. *Ibid.*, 3-5a;

3. *Ibid.*, 5b-6a.

Him in the same way as the power blazing inheres in fire. This is the primal cause of the universe. It admits of two divisions, namely, *Vidyā* (right cognition *qua* positive entity) and *Avidyā* (wrong cognition *qua* negative entity).¹ It is the pernicious and malevolent influence of the wrong cognition that this universe appears isolated from Mahāviṣṇu, the ultimate reality. But with the dawning of the right cognition, the awareness of the complete identity between the two becomes distinctly revealed. It deserves mention that Umā, Lakṣmī, Bhārati, Girijā, Ambikā, Durgā, Caṇḍī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Brāhmī, Māyā and Prakṛti are only the different manifestations of the self-same divine power.² Like Mahāviṣṇu, His power also permeates through the universe in the form of its manifested and unmanifested character.³ The primal matter (*Prakṛti*), spirit (*Puruṣa*) and Time (*Kāla*) are the outward expressions of this innate power of Nārāyaṇa.⁴ Nārāyaṇa is pure and immaculate in His essential nature. He is bereft of all the qualities. But in the beginning of this process of creation the desire to create appears in His mind and with this end in view He assumes the form of the primal matter, spirit and time⁵. In the next stage the equilibrium of the primal matter (*Prakṛti*) becomes disturbed through the presence of the spirit (*Puruṣa*). And consequently the intelligent principle (*maḥat*) is brought into being. From this comes into

1. Tasya śaktiḥ parā viṣṇorjagatkāryapravartinī /
Bhāvābhāvasvarūpā sā vidyāvidyeti giyate //
Nār, I, iii, 6b-7a.
2. *Ibid.*, 13b-16a.
3. Yathā harirjagad vyāpī tasya śaktistathā mune /
Ibid, 12a.
4. *Ibid.*, 17b
Cp. Viṣ I, ii, 17-18, 24
5. Ādisarge Mahāviṣṇur lokān karttum samudyataḥ /
prakṛtiḥ puruṣāśceti kālāśceti tridhā bhavet //
Nār I, iii, 28.

existence the principle of ego from which originate the five rudimental principles (*tanmātrās*) and the eleven sense-organs. The rudimental principles produce the five gross elements, namely, *Pañcabhūtāni*, i.e. ether, air, fire, water and earth. In this evolution of partaking the character of causal relationship each preceding generating element is the cause of each immediately succeeding one as indicated in the order set forth above¹. And in the other stage Brahmā who has been exclusively assigned with the function of creation, creates the *Tāmasa-sarga*, comprising in it the animals of the lower order. Finding this creation devoid of the potency to achieve the ultimate goal of the spirit in the shape of experience of pleasure and pain, Brahmā, the lotus-born, creates the gods endowed with the predominance of the element called *sattva*. He springs forth the human beings possessing the superiority of the element technically termed *rajas* and after that he procreates His sons, Dakṣas who engage themselves with the task of creation. This world is completely filled up with these progenies of Brahmā namely God, demons and men². There are graded organisations of the upper worlds in seven distinctive forms, *towit*, *Bhūḥ*, *Bhuvah*, *svah*, *Mahah*, *Janaḥ*, *Tapaḥ* and *satyaṃ*. These are situated one upon another in successive order. There are seven nether worlds which have been enumerated in the following manner, viz., *Atala*, *Vitala*, *Sutala*, *Talātala*, *Mahātala*, *Rasātala* and *Pātala*. Brahmā also begets the inhabitants of these worlds. He creates their mountains and makes the arrangement of all the things which are necessary for the living. He locates the Meru mountain in the centre of the

1. Prakṛtiḥ Kṣobhamāpannā puruṣākhye jagadgurau /
 Mahān prādurbhudabuddhis tato 'haṃ samavarttata //
 Ahamkāracca sūkṣmāṇi tanmātrāṇīndriyāṇi /
 Tanmātrebhyo hi jātāni bhūtāni jagataḥ kṛte //
 Ākāśavāyavagnijalabhūmayobjabhavātmaja /
 yathākramaṃ kāraṇatāṃ ekaikasyo payānti ca //

Ibid., 31-33.

2. Nār I, iii, 34-36.

universe, the abode of the divine spirits and places Lokaloka mountain on the other extremity of the earth. Between these two mountains there are seven islands. These are as follows : *Jambū, Plakṣa, Śālmali, Kūṣa, Krauñca, Śāka* and *Puṣkara* which are inhabited by the heavenly beings. These islands are surrounded by the seven oceans, full of salt, clarified water, curd, milk and tasteful water¹. Besides Nārāyaṇa and Mahāviṣṇu, Vāsudeva has also been called the ultimate Reality. He is the ultimate goal and the embodiment of Supreme knowledge. This whole creation is the outer form of Him. He is absolute and performs the three specific duties of creator, preserver and destroyer.²

Section II

The account of the origin of the universe as recorded by the author of the *Nārādīya Purāṇa* concurs with that of the *Mahābhārata*³. The present section is devoted to an exposition of the same for the sake of the thoroughness and comprehensiveness of our treatment. It sheds a flood of light on the problem of cosmogony. Once Bharadvāja approached the seer, Bhṛgu and raised the following enquiries : "Who is that Supreme Being out of which this movable and immovable universe consisting of the ocean, ether, mountain, cloud, fire, earth and water have emanated? In whom will they enter during dissolution? How the beings inhabiting this universe

1. *Ibid.*, 37-34.

2. Vāsudevātmakaṃ sarvaṃ jagatsthāvarajaṅgamaṃ /
 //
 sa eva dhātā tripurīāntakaśca sa eva devāsuraya-
 jñārūpaḥ /
 sa eva brahmāṇḍamidaṃ tata 'nyanna kṣācadasti
 vyatirikiarūpaṃ //
Ibid., 81-82.

3. Nār I, XLII-XLIII Mbh *Śānti Parva*, GLXXXII-CXCV.

came into existence? How the division in different castes took a concrete shape? How the canon for determining purities and impurities, virtues and vices came to be enunciated? What is the mode of living of the living beings? Where do they proceed after their death? What is the nature of this world? And what is the nature of the other world¹?

Bhṛgu gave the following elaborate account regarding the genesis of the universe and the successive order of its evolution. He has categorically affirmed that Brahman is the *causa materialis*, of the whole universe. At the beginning of creation, *manas* (mind) was born from ignorance which is neither real nor unreal and as such inexplicable in its nature². The consciousness *qua* Brahman becomes reflected in it. When *manas* (mind) receives this reflection, it is accorded the designation of *Mānasa*. It is the primal cause of this universe. Its glory has been eulogized in the Vedas and Upaniṣads. It is without a beginning and end. It has been regarded as without a beginning. Since its cause, namely, the ineffable and inexplicable ignorance is *per se* destitute of reality. The unreality of the cause of *Mānasa* renders the determination of its provenance impossible. The pure Absolute Brahman is immutable and as such cannot be regarded as the material cause of *Mānasa*. The law of causality presupposes that an effect to be called an effect proper must have a real material cause, as the place of its origin and return after destruction. The place of origin of *Mānasa* has been attributed to unreal ignorance (*ajñāna*). Therefore, ignorance due to its intrinsic unreality cannot comply with the fundamental principle of the law of causality. It is owing to this reason, it has been declared by the seer, Bhṛgu that *Mānasa* is without a beginning or a

1. Nār I, XLII, 1-4.

2. Asato'dhimano' sṛjata/manaḥ prajāpatimasṛjata/
prajāpatiḥ prajā'sṛjata Tadvā idaṁ manasyeva
paramaṁ pratiṣṭhitaṁ yadidaṁ kiñca..../
Nilakaṇṭha's tika on Mbh Śānti Parva, CLXXXII,
5-11.

destruction. Besides, due to its innate unity, it is indivisible in its essential nature. It is immutable and immortal. It is imperishable and eternal. It remains beyond the sphere of wax and wane. It bears the designation, the unmanifested one. The five gross elements spring up from it and return into it during dissolution.¹ But consciousness as such remains beyond the sphere of origination and destruction. This *Mānasa* created *Mahat* which is also called intellect². This *Mahat* represents the individualselves taken in their totality. It is regarded as an adjunct (*Upādhi*) of Brahman and upon it is conferred the name, *Hiraṇyagarbha*. *Mahat* brings forth the Ego (*ahaṁkāra*) as its immediately succeeding evolute. The Ego as such is also considered as equivalent with the mind. It remains pervaded by *Mahat*. From ego has emanated the firmament. This firmament generated water which in its turn produced fire and wind. The contact between fire and wind generated the earth. Then the self-born *Mānasa* created a lotus endowed with celestial lustre. And it is from this lotus that *Brahmā* was born who is considered as the sole repository of the Vedas.³ Immediately after his birth, *Brahmā* uttered the expression, 'I am that Being'. This egocentric consciousness of *Brahmā* serves as the foundation for conferring the name of Ego upon Him.⁴ During that

-
1. Mānaso nāma yaḥ pūrvo viśruto vai maharśibhiḥ /
Anādinidhano devastathā tebhyo' jarāmarah //
Avyakta iti vikhyātaḥ śāśvato'thākṣayo' vyayah/
Yataḥ sṛṣṭāni bhūtāni jāyante ca mriyanti ca //

Nār I, XXXXII, 13b-15a.

Cp. Ya ātmā' pahatapāpmā vijaro vimṛyurvisoko
vijighatso' pipāsaḥ satyakāmaḥ satyasamkalpaḥ—

Ch. Up. 8, 7, 3.

2. Sosṛjatprathamam devo mahāntam nāma nāmataḥ/
Nār I, XLII, 15b.
3. Ibid., 16-18.
4. 'Khyātaḥ so' hamityagre vyāharattato' haṁ nāmā'
'bhavat' Br R Up. 1, 4, 1.

stage the body of Brahmā was built (constructed) by the five material elements. The mountains became His bones, the earth took the place of His flesh and fat, the four oceans were converted into His blood, the firmament became His belly, the wind took the place of His breath, the rivers became His arteries and veins, the sun and the moon were converted into His eyes. His head reached the firmament. His feet touched the earth and His hands became extended towards different quarters. Even the seers who are the repository of spiritual enlightenment cannot measure the depth of His Majesty and glory¹. This Supreme Being has brought forth the Ego for procreation of all beings including animate and inanimate, mobile and immobile. This highest Lord receives the designation of Viṣṇu and is also known by the name of *Ananta* (Infinite). The wicked with their parochial mind cannot imagine His boundless greatness. It is from Him that this universe has come into being.

There is a deep philosophical implication underlying these observations of the sage, Bhṛgu. The sum and substance of his exposition of the problem of cosmogony is that Brahman pervades the entire universe. He is both immanent within and transcendent without it. This Brahman receives the designation of *Iśa*, *sūtra* and *virāṭ*, as represents three distinct orders of sentient beings. It is through these three different characters that Brahman permeates and enlivens the whole creation. A doubt crops up. 'Does Brahman permeate the universe by His one part alone or in His entirety? To be more precise, is this act of permeation by Brahman confined to a mere part or whole of Him?' The first supposition is

1. Nar I, XLII, 19-22.

Cf. Agnir 'mūrdhā cakṣuṣī candrasūryau diśaḥ śrotre
vāgvivṛttāśca vedāḥ/

Vāyuḥ prāṇo hṛdayaṁ viśvamasya padbhyāṁ pṛthivī
hyeṣasarvabhūtāntarātmā//

Muṇḍak Up. II, 1, 4.

unentertainable, since the partial permeation will necessitate the assumption of other constituent parts of Him. And it is bound to militate against the Vedic utterances which categorically affirm the absence of the constituent parts of Him. The Upaniṣads also have reiterated *ad nauseam* the indivisibility of Brahman. The second hypothesis is equally untenable. The very conception of causal relationship involves that the effects are finite and as such are susceptible of being pervaded of their cause. Now in the event of the permeation of the finite effect, namely, the universe by Brahman as their cause, will make Him equally finite. And the result will be that it will be at variance with the Vedic utterances which are repeatedly emphasizing the infinite character of Him.

It is in order to resolve this doubt that Bharadvāja requested the seer, Bhṛgu to state precisely the magnitude of the firmament, the quarters, the earth and wind.¹ The answer given by Bhṛgu is based on the consideration that the infinitude of the effect leads to the conclusion of the infinitude of its cause. He elaborated this thesis by making reference to the concrete instances. He averred that the firmament is infinite.² It has its own grandeur and sublimity. In it are situated the fourteen worlds of distinct order. The moon and the sun cannot illuminate the space of the firmament lying beyond the radius of their rays. In that region of the firmament which is beyond the reach of the rays of the moon and the sun, there reside the deities who are as resplendent and dazzling as fire and the sun. Even these selfluminous divine beings cannot perceive the limit of the firmament which is infinite in its dimension. In this illimitable firmament there reside in its graded spheres, hundreds and thousands of self-

1. Gaganasya diśāṃ caiva bhūtalasyānilasya ca/
Kānyatra parimāṇāni sanśayaṃ chindhi tattvataḥ//
Nār I, XLII, 24.

2. Anantametadākāśaṃ...../
- Ibid.*, 25 a.

luminous and effulgent deities whose number is endless to enumerate. Beyond the boundary of the earth exist the oceans. And beyond the oceans there is impenetrable mass of darkness. After it is a vast sheet of water and beyond that is the region of fire. This is the brief survey of the upper surface of the earth. But so far as the lower strata of the earth is concerned, there is the nether region. Beyond it there is the layer of water. And beyond it there is the region of the serpents. After it there is again firmament. And beyond this firmament there is water again¹. The firmament *qua* substance is devoid of colour and touch. It is infinite and as such cannot be enclosed within space or limited by time. An identical is the case with fire, wind, water and earth. Even the deities cannot comprehend the ultimate limit of them. To tell the truth, fire, wind, water and earth are not distinct from the firmament², in their essence. It is owing to the lack of spiritual enlightenment that these substances (things) are erroneously considered as different from the firmament. The firmament, fire, wind, water and earth are one and identical with their respective material causes. To be more explicit, earth is identical with its material cause, namely, fire and wind. Fire and wind are one and identical with water. Water is identical with *Mahat* which in its turn is identical with its ultimate creator, namely, *Mānasa*. The product as such stands in the relation of absolute identity with its material cause. It is only to an analytic mind that the product appears as distinct from its material cause. But to a synthetic mind the product shakes off its limitation and appears in the form of its ultimate material cause. An unenlightened individual will take earth in its gross material cause. But to the spiritually enlightened seer, the barrier of causal relationship stands completely demolished. He perceives the

1. Nār I, XLII, 26-30.

2. Agnimārutatoyānām varṇā kṣititalasya ca/
Ākāśasadṛśā hyete bhidyante tattvadarśanāt//

Ibid., 32.

earth as *Mānasa* itself. A few wise persons have made attempt to set the limit to the length and breadth of the three worlds, viz., the earth, firmament and nether region, and oceans. Their arbitrary ascription of precise dimension to them is the outcome of their error of judgement. The ultimate limit of them is invisible and unknowable. Therefore, it is not possible to conceive their limitation¹. At best it may be possible to make an assessment of the dimension of firmament which serves as the place of habitation of the deities and other beings possessed of supersensuous spiritual power. But the supreme Lord, *Mānasa* who is also called the Infinite is without any limitation. So the imputation of any limit to the illimitable one can only have a metaphorical sense. Under no circumstances it is entitled to be regarded as literally true. The whole universe is the manifestation of His universal form. The divinity of the Supreme finds its configuration in the shape of the universe. During the state of awakening which symbolizes the state of creation, this universe, representing as the universal form of the Supreme, *Mānasa* comes into being. And it passes out of existence during the period of deep sleep or dissolution². It is apparent that the Universe is nonest before creation. And it comes to not after its creation. The consideration of this fact brings home the truth that the universe is out and out an unreal phantom. This universe returns to *Mānasa* qua Brahman and becomes completely merged into Him. But even during this state of total merger, it remains incomprehensible. And its incomprehensibility should be sought in its innate unreality³. This world appearance may be favourably comp-

1. Nār I, XLII, 33-34 b.

2. Nāmadheyānurūpasya mānasasya mahātmanaḥ /
Yadā tu divyaṃ yadrūpaṃ hrasate varddhate puṇaḥ //
Nār I, XLII, 35b-36a.

3. The inexplicability of this universe has been repeatedly emphasised in the *Bhagavad-gītā*. A non-being cannot come into being and a being cannot pass into the state of non-being.

Nāsato vidyate bhavo nābhāvo vidyate sataḥ /
BG II, 16a.

ared with the illusive appearance of a sheet of water in a desert. No body can be asked to furnish information regarding the taste and touch of it.

It has already been dilated above that the Supremme, *Mānasa* brought forth Prajāpati also called Brahmā from a brilliant lotus. Bharadvāja raised a pertinent question. If Brahmā was born out of lotus, then, there cannot be the slightest doubt that the creation of lotus took place previously. So how can it be appropriate to refer to Brahmā by the expression 'previously born'¹. Bhṛgu answered that the Supreme, *Mānasa* transformed Himself into the body of Brahmā. The earth provided its sitting accommodation or abiding place in the form of a lotus. And the sky-high scraper mount Meru became the pericarp of this lotus. And Brahmā as the Lord of the universe, while dwelling within this pericarp, creates the three worlds². The position deserves elaboration. The sprout and the plant are born out of the seed. But the sprout and the plant are destitute of potentiality for begetting a similar sprout or a plant like the ripe fruit of the plant 'itself'. The fruit contains innumerable seeds within itself. Its potentiality is higher than even the seed of the plant. In an identical manner *Sūtra* and *Virāṭ* are born from *Mānasa* who is the supremest Lord of the universe. But they are devoid of potency for creating another *Sūtra* or *Virāṭ* as coequal to them respectively. To put it the other way round, *Mānasa* stands for the fruit of a plant. *Sūtra* and *Virāṭ* are accorded the position of the sprout and the plant. And Brahmā may be favourably compared with the seed. In Brahma the divine power of *Mānasa* in its totality finds manifestation. So Brahmā is admittedly superior in comparison to *Sūtra* and *Virāṭ*. The averment that Brahmā was born out of the lotus should

1. Puṣkarād yadi sambhūto jyeṣṭhaṃ bhavati puṣkaraṃ /
Brahmāṇaṃ pūrvajaṃ cāha bhavān sandeha eva me //

2. *Ibid.*, 39-40.

Nār I, XLII, 38.

not be taken in its literal sense. It implies the manifestation of the Supreme, *Mānasa* in the form of *Brahmā* through a medium conceived as a lotus. The question of previous or subsequent birth is appropriate with reference to causal relationship. But so far as the case of manifestation is concerned, it remains beyond the sphere of the question of priority or posteriority. There is not the slightest incompatibility if the subsequently produced thing serves as the medium of manifestation of antecedently born one. And this explanation completely operates as solvent of the doubt raised by the seer, *Bharadvāja*.

This account of creation occasioned a fresh doubt in the mind of *Bharadvāja*. He held that the animal kingdom is susceptible of classification into the following categories: (1) uterus-born, (2) egg-born; (3) sweat-born and (4) those that are shooting forth out of the earth. The process of creation is bound to be a complex one due to the endless complexity in the essential nature of the different order of beings. Now it has been stated that the creator, *Brahmā*, resides in the mount *Meru* serving as the pericarp of the imaginary lotus, namely, the earth. This clearly implies a long and long distance between the creator and the thing created by Him. And it is a universally avowed fact that the origination of the different categories of beings takes place in order of their accumulated spiritual merit. To be more precise, it is the performance of the moral and non-moral actions upon which rests the operation of spiritual merit is the sole determinant of birth and death of being. This spiritual merit serves as a veritable seed in the matter of procreation. This is the correct representation of the law of creation. Then "how can the function of creation be accorded to *Brahmā*", asked *Bharadvāja*. *Bhṛgu* answered that the Supreme, *Mānasa* in His form of *Brahmā*, sitting in His lotus-seat, created the animal kingdom of multifarious order by means of His spiri-

tual contemplation.¹ The divine contemplation is endowed with supernatural power. And consequently it totally dispenses with the good offices of the spiritual merit which has been accorded the position of seed in connection with the birth and death of the innumerable beings. It is the divine contemplation that is considered as the *conditio sine qua non* in the matter of the creation of this universe. He first generated water² for the purpose of the preservation of the lives of the diverse categories of beings. Since water is the veritable vital air of all types of creatures. It fosters and promotes the structural growth of them. And its absence proves fatal to their existence. The entire cosmos stands enveloped by it. In reality even the earth, mountains and clouds, which are visible to the eyes, have sprung from water.³

Again Bharadvāja raised the following doubt. Brahmā is empowered to create only elemental (*bhautika*) beings, namely the kingdom of animal and plant. The creation of five elements does not be in the power of Brahmā. They came into existence before the creation of the elemental beings. So how can it be appropriate to assert that Brahmā generated water and other elements. Bhṛgu answered that similar doubt crept into the mind of the seers of the day of yore. Since the Upaniṣads have declared the origination of the universe from diverse entities, namely, time, nature, spiritual merit accumulated due to the performance of actions, blind accident, elements and the Supreme spirit.⁴ And this has exerted

1. Prajāvisargaṃ vividhaṃ mānaso manasā 'srjat/
Nār I, XLII, 42a.

Cp. Saṃkalpād evāya pitarāḥ samuttīṣṭhanti/
Ch. Up. 8. 2, 1.

Vide satyakāmaḥ satyasamkalpaḥ...../
Ibid., 8, 1, 5.

2. Nār I, XLII, 42b.

3. *Ibid.*, 43-44.

4. 'Kālāḥ svabhāvo niyatir yadṛcchā bhūtaṃ yoniḥ
puruṣa iti cintyaṃ'

Nīlakaṇṭha's tīkā on Mbh *Śānti Parva* CLXXXIII, 6.

profound influence in the matter of moulding the views of the later thinkers of different schools of thought. The astronomers are in favour of accepting the creation of this universe from time. The Buddhists and the Cārvāka materialists have accorded their approval to the idea of the origination of this cosmic order from nature. The Mīmāṃsists are disposed to believe that the universe owes its existence to the spiritual merit. The Jains emphatically declare that the blind accident is responsible for the origination of this universe. The exponents of Nyāya-Vaiśeṣika school unanimously assert that the elements are the ultimate cause of this universe. And the seers of the Upaniṣads proclaim that the Supreme spirit has procreated this world appearance. Ancient seers with a view to finding out a solvent of that doubt resorted to fasting. They absorbed themselves in deep contemplation. And complete silence reigned there. A hundred heavenly years roled away. A voice from the celestial region entered into their ears. It communicated the following message to them. At the beginning of creation only this infinite firmament was there. There were no trace of the sun, the moon, wind or of any other luminary in it. So the firmament seemed to be lying in complete dormant.¹ In the succeeding stage water was generated from this firmament.² And from the impact of water upon firmament sprang forth wind³. An illustration will render the position transparent. When an empty vessel without any hole in it becomes filled with water the wind gushed out of it making loud sound. In an identical manner the firmament was terribly pressed by water. And as a result of it, wind burst forth by breaking through the mass of water

1. Purastamitamākāśam anantam acalopomaṃ/
Naṣṭacandrārkapavanaṃ prasuptamiva sambabhau//
Nār I, XLII, 49b-50a.
2. Tataḥ salilam utpannaṃ tamasiva tamaḥparaṃ/
Ibid., 50b.
3. Tasmācca salilo 'tpiḍād udatiṣṭhata mārutaḥ/
Ibid., 51a.

producing loud sounds. This wind which owes its existence to the pressure of water is incessantly and unintermittently blowing in the infinite space of firmament.¹ In the next stage a violent coalition occurred between water and wind. And it generated fire with its flames directed upwards. The radiance of this fire illuminated the firmament.² And this fire in co-operation with wind brought water and the firmament together. Now owing to the coalescence (combination) with the firmament, wind and water, fire became converted into solid mass. Therefore, it is the conglomeration of the three rudimentary principles, namely, water, wind and fire that earth was brought into existence. This earth became the place of origin of different varieties of smell, taste and liquid substance. And it became the provenance of the different categories of animals and plants. To sum up, all the beings sprang forth from it³.

A subtle analysis of this account related above renders it conspicuous that the process of creation was not a spontaneous one. It has an ordered sequence. At first firmament came into existence. And from it was generated water. Then firmament and water was combined to produce wind. In the next stage these three coalesced to give birth to fire. And lastly the combination of these four elements, namely, firmament, water, wind, and fire brought the earth into existence. Besides, it is worthy of remark that the sheer fortuitous combination of the material elements did not bring about the cosmic order. There was an omnipotent Supreme

1. *Ibid.*, 51b-54a.

2. *Tasmin vā, vambusaṁgharṣe dīptatejā mahābalaḥ /*
Ibid., 54b.

3. *Agniḥ pavanasamyuktaḥ khaṁ samākṣipate jalaṁ /*
Tadagnivāyusamparkād ghanatavam upapadyate //
.....
Bhūmiryoniriyam jñeyā yasyāḥ sarvaṁ prasūyate //
Nār I, XLII, 55b-58a.

spirit serving as the background of the different stages of creation. So its deviation (divergence) from the Sāṃkhya conception of creation is too obvious to require elaboration.

The philosophical significance of the present speculation on the problem of cosmogony lies in the fact that the whole universe is a mere mental projection of *Mānasa*. Consequently it is bereft of reality. And it has already been referred to above that human beings have sprung forth from *Mānasa*. *Mānasa* is the ultimate cause and human beings are the effects. The distinctive characteristics of cause percolate the effects in normal circumstance. So what is true with reference to *Mānas* is also equally true with reference to the human being also. The entire cosmic order is out and out a mental projection of human beings. And as such closely resembles the objects which are perceived in dream experience. The unreality of the Universe to *Mānasa* necessitates the admission of the unreality of it to the human beings also. This conclusion is grounded upon the irrevocable law of causality adverted to above.

This account of the origination of the universe increased the inquisitiveness of Bharadvāja. He raised the following pertinent questions. *Mānasa* in His form of Brahmā has created the five elements by means of His mental contemplation. And as a sequel of it they remain only in His mind and cannot be regarded as external in any conceivable way. They are no better than objects which appear during dream-experience. The impossibility of their extramental existence culminates in the denial of their reality. If it be true, how can these five elements permeate and envelop the external beings? Besides, Bharadvāja has raised another vital issue involved in the account of creation given by Bhṛgu. It has been adverted to above that Brahmā has created the four types of beings, namely, uterus-born, egg-born, sweat-born and those sprou-

ting forth from the earth¹. These beings have five elements brought about by their own individual mental projection. These five elements are mere mental products of the different orders of beings. And this viewpoint stands at stake by the verdict of dream-experience. Since material objects, which are out and out elemental products, appear and disappear in fantastic forms in dream. If it be so, then, what is the reason for conferring the name of *Mahābhūta* (element of highest order) upon firmament, water, wind, fire and earth brought about by the mental projections of Brahmā to the exclusion of those created by the figment of imagination of the different order of beings?² To both Brahmā and the different categories of beings, this universe is purely an ideal and imaginary thing. It is a mere subjective appearance bereft of objective reality. This crucial problem can only be clinched by according empirical reality to the elements created by Brahmā and apparent reality to those brought into existence by the different orders of beings. Besides, the truth of the creation endowed with empirical reality is not liable to absolute denial. But the thing to which belongs only apparent reality passes completely out of existence. This makes it imperative for the admission of difference in two distinct types of creation. And it is needless to observe that this is bound to militate against Bhṛgu's advocacy of the unity underlying in the two types of creation.

Bhṛgu answers that the expression 'Mahat' prefixed to elements implies infinite dimension of them. Certainly it does not convey the idea of liability to absolute denial or sublation as has been alleged above. And the derivating meaning

1. *Vide Supra* p. 88.

2. Ya ete dhātavaḥ pañca brahmā yān asṛjatpurā/
 //

pañcānām eva bhūtatvaṁ katham samupapadyete //

Nār I, XLII, 58b-60a.

of the expression, 'bhūta is 'that which is produced'.¹ Now these two salient characteristics, namely, infinitude of dimension and production are equally shared by the two orders of creation. And this fact removes the possibility of any disparity or differentiation between them. Bhṛgu observed that all the things of this universe both sentient and non-sentient, mobile and immobile are the products of these five elements.² An analysis of the physical organism of human being renders it evident that it is constituted of the five elements. To be more elaborate, wind finds its manifestation in his movements, firmament is clearly discernible in vacuums or empty spaces of his body, light is evidently visible in his bodily lustre, water is to be found in his blood and other liquid substances and earth can be discovered in his flesh and bones. It has been repeatedly emphasized that the five elements are the components of both the mobile and immobile things. Even the five sense-organs are the products of these elements. That is to say, firmament, earth, water, wind and light are constitutive elements of the sense-organs of hearing, smell, taste, touch and vision respectively.³

Bharadvāja listened to this account of creation with rapt attention and raised the following posers :—'If both mobile and immobile things are constituted of the five elements, then what accounts for the imperceivability of them in the body of the latter. Since it is self-evident fact that the plants and creepers are destitute of five senses, namely, of sight, hearing, smell, taste and touch. Insensibility characterizes the entire vegetable kingdom. Besides, there are no blood and other liquid substances serving as indication of water, lustre of

1. Amitānāṃ mahāsābdo yānti bhūtāni sambhavaṃ/
Tatasteṣāṃ mahābhūtaśabdo'yamupapadyate //
Nār I, XLII, 60b-61a.
2. Ityetaiḥ pañcabhir bhūtair yuktaṃ
sthāvarajaṅgamaṃ// Ibid , 62b.
3. Ibid., 61b-63a.

light, flesh and bones of earth, movements of wind and hollows of firmament in their bodies. The consideration of this palpable fact gives the lie to the supposition that they are elemental products¹. This elicited an elaborate reply from Bhṛgu. He observed that the immobile things like plants, creepers and shrubs are dense and solid substances. It is owing to this reason that the element of firmament remains invisible to a superficial observer. But they flower and bear fruits in specified seasons. And this fact attests the existence of firmament within them. Besides, it is clearly observed that heat exerts baleful influence on them. It blights, fades and withers their leaves, barks, flowers and fruits. And this must be considered as an indubitable evidence of the presence of sensation of touch in them. The crack of thunder and sharp noise of wind and fire spoil the natural colour of their flowers and fruits. This conclusively proves the presence of sense of hearing and the power of audition in them. A creature, bereft of the faculty of seeing, cannot move towards a fixed destination. But creepers approach the plants, creep and coil them and proceed hither and thither. This testifies to the existence of the power of seeing in them. Furthermore the odorous fume of burning incense produces solitary and wholesome effects upon the plants and creepers. It is conducive to their flowering. And this is an unimpeachable testimony of the presence of power of smelling within them. Besides, the plants and creepers absorb water by means of their roots. So it also testifies the existence of organ of taste. It is an attested fact that water can be drunk through the pores of the lotus. In an identical manner, the plants and creepers swallow water through the medium of their porous roots. They receive constant help from wind in the matter of absorbing water. Furthermore there is indubitable evidence of the feeling of pleasure, and pain in them. The felled plants and creepers sprout again. And this serves as the clearest indication of the presence of life within them.

1. Nār I, XLII, 63b-66.

Under no circumstances they should be considered as mere inanimate things. The immobile plants and creepers drink water by means of their roots and fire and wind help the absorption of it. It is owing to this absorption of water, the bulk and beauty of these immobile objects become increased¹.

These five elements permeate the bodies of the mobile creatures and each of them performs distinct function. It is owing to their presence that the movements of the limbs become possible. The five elements manifest themselves in five distinct ways in the bodies of the animals. The earth gets itself transformed into the form of skin, flesh, bones, marrow, sinews and arteries. The manifestation of light is to be found in wrath, visual organ and in the temperature of body and stomach. And firmament remains enclosed in ear-drum (tympanum), nostrils, cavity of mouth, heart and rectum. And water is clearly discernible in phlegm, internal secretion, sweat and blood. And wind manifests in five distinct features and consequently bears five significant epithets. They have accorded distinct functions of their own. That which passes under the name of *prāṇa* renders possible all conceivable varieties of movements and activities of the different orders of animals. And that which is called *vyāna* impels towards endeavours and enterprises. And that which is designated *apāna* resides in anus of animal. And that which is named *udāna* helps respiration and articulation of sound. In this way the five varieties of wind tent to accomplishment of all activities of the different kinds of organism.² From earth takes place the cognition of smell, from water of taste, and by the visual organ of colour and by wind of touch. Besides, to the earth belong the five qualities, namely, smell, taste, colour, touch and sound. Now these qualities, smell is susceptible of nine-fold division — (1) benign, (2) malignant, (3) sweet, (4) pungent, (5) pervasive, (6) mingled, (7) mild,

1. Nār I, XLII, 67-74.

2. Nār I, XLII, 79-81a.

(8) rough, and (9) lucid. The quality called smell is invariably generated from earth.¹ So far water is concerned it possesses four qualities, namely, taste, colour, touch and sound. Now taste admits as sixfold division, namely, sweet, salt, bitter, pungent, sour and alkaline. The quality which is known as taste has sprung forth from water. Similarly to light belong three qualities, namely, sound, touch and colour. The quality designated colour can be conveniently classified into sixteen varieties, viz., long, short, square, circular or spherical, white, black, red, blue, bright, brown, hard, smooth, sweet, soothing and terrific. Colour as such has been engendered by light. In an identical manner, wind has two qualities, namely, sound and touch. Now touch is susceptible of eleven-fold division, e. g., hot, cold, pleasant, painful, soothing, bright, rough, smooth, poignant, light and heavy. The quality named touch is born of wind. To firmament belongs only one quality, sound. This sound has been divided under seven different heads, viz., (1) *śaḍja*, (2) *ṛṣabha*, (3) *gāndhāra*, (4) *maddhyama*, (5) *pañcama*, (6) *dhaivata*, and (7) *niṣāda*. These seven different varieties of sound are undoubtedly generated by means of musical instruments like kettle-drum (*paṭaha*) and so forth. But they ultimately emanate from firmament. The sounds which issue out from man and other nonliving beings, namely, drum, trumpet, conch, chariot and so forth have firmament as their ultimate place of origin. It is owing to this reason that sound as such is called a product of firmament. And wind on the other hand contributes to auditory cognition of sound. It is due to the co-

1. *Ibid.*, 82-83.

It is worthy of remark that the Vaiśeṣika metaphysicians have classified smell only into two varieties, namely, (1) pleasant (*surbhī*) and unpleasant (*asurbhī*). This twofold division of smell betrays their monomental ignorance. The subtle distinction among the innumeral varieties of smell is fact and its denial is absolutely unwarranted.

operation of wind that people succeed to determine the nature of sound. And conversely the opposition of wind frustrates the auditory cognition of sound. The organ of tactus envelops the entire animal body and becomes gradually expanded by means of *prāṇa* (vital air). It transpires on the ultimate analysis of these elements that water, wind and light constantly reside in animal body preserve and sustain its breath of life. To them animal bodies owe their existence¹.

The representation of the origin of creation stimulated the doubt and enquiry of Bharadvāja. He set forth following questions to the seer, Bhṛgu : "How does light reside in the elemental bodies of the different orders of animals ? What is its *modus operandi* ? How does wind make the movements of their bodies and limbs possible?" Bhṛgu dwelt with these vital questions at great length. He observed that light has its seat and centre of operation in the brain of animal. It is by residing in this abiding place that light successfully preserves the body constituted of five elements. The wind which receives the designation of *prāṇa* in co-operation with this light pervades the entire body. The wind in the form of *prāṇa* has been identified with soul. It is also called primeval being, mind, intellect and ego.² It has already been adverted to above that *prāṇa* remaining within this body, acts as the director and mover of the the element of light. The wind which is called *samāna* facilitates the movement of light towards the hinder surface of animal bodies. And the wind which passes under the name of *apāna* helps the operation of light in the region of rectum and anus. It also bears the load of bowel and excrescence. And the wind called *Udāna* sustains

1. Nār I, XLII, 84-98.

2. Śrito mūrdhānam agnistu śarīraṃ paripālayet /
Prāṇo mūrdhāni vāgnau ca vartamāno viceṣṭate //
Sa jantuḥ sarvabhūtātma puruṣaḥ sa sanātanaḥ /
Mano buddhir ahaṃkāro bhūtāni viśayaśca saḥ //

Ibid., 100-101.

the efforts, activities and strength of the body of animal. And the wind which bears the title of *vyāna* has its location in the joints of animal body. The element of light becomes dispersed throughout the whole body. When the wind called *samāna* urges the element of light, it purifies the brownish yellow bitter fluid secreted by the liver in order to aid digestion. The centre of operation of the wind called *apāna* is below the region of the navel. It contributes to the digestion of victuals and drink. From the cavity of mouth there remains extended downward up to the region of rectum, the path for the operation of the wind named *prāṇa*. The anus is situated at the end of it. There is a network of innumerable arteries around this path. The element of light has for its seat the stomach and it moves through the medium of arteries in co-operation with the five varieties of wind. And as a result of it, this light is put in circulation throughout the whole body. It is felt in the shape of normal temperature of the body. It helps the digestion of food. The wind called *prāṇa* moves even to the region of rectum in co-operation with the element of light. And after an impact, it springs backwards and reaches the region of brain to agitate the element of light there. The stomach is situated immediately below the navel. The different sense-organs have their ultimate location in the element of light which has its seat within the stomach. The five species of wind have their centre of operation in the region of the navel. They proceed from the heart and disperse themselves in different directions of the interior parts of the body. The arteries impelled by the ten varieties of wind carry fluid of food. The canal of path extending from the cavity of mouth to the *anus* is conducive to the contemplation of Yogins. Those spiritually enlightened, who can bring the soul to the region of brain through the medium of this path, reach the blessed region of the Absolute Brahman.¹ The upshot of the present discourse is that the element of light becomes dispers-

1. Nār I, XLII, 102-113.

ed throughout the whole body by receiving the co-operation of the five kinds of wind.

This account of the origin of the universe failed to satisfy the curiosities of Bharadvāja. He put forth the following questions:—If it be fact that all beings live, move their limbs, exhale, and articulate sound by means of wind and if the element of light located in the stomach preserves the temperature of the body and aids the digestion of food, then, it must be conceded that the soul is mere phantom. Besides, it is not seen that the soul issues out from the body at the time of death. At that time it is only perceived that the body has become destitute of air and heat. If soul be of the nature of air or even wrapped by it, then, it should have been comprehensible like a whirlwind. Furthermore if soul be mixed with air as an adventitious thing, then, it ought to have been perceivable as a distinct entity at the time of the expulsion of the latter (air) from the body during death. Moreover it ceases to exist like water poured into a pit or a flame of lamp flung into the fire. It is owing to this susceptibility to annihilation that this soul cannot be regarded as part and parcel of Brahman. It is obviously needless to observe that Brahman is an eternal entity which lies beyond the sphere of decay or destruction. Besides, if there occurs the absence of even an individual element in this body constituted of the five elements, then, the rest of the four are bound to become disintegrated from one another. Fasting and starvation lead to the destruction of the elements of water and light. Pause in respiration, i. e., inspiration and expiration results in the destruction of air. Confinement of bowel causes the extirpation of firmament. And disease and malignant make earth pass out of existence. In this way even the destruction of the solitary element brings about disintegration of the other four and ultimate cessation of the body. In this situation where does the soul go? What does it hear? How can it articulate sounds? A person gives away a cow with the idea that it will be his saviour during his pilgrimage to

the other world. How does the cow succeed to deliver him ? It is evident that the cow including its donor and the donee will cease to live even in this present world. Where is then the possibility of their return in the appropriate moment ? What is the possibility that human beings, devoured by birds of prey or slipped down from the pick of the mountain or consumed by fire, will regain consciousness in order to enjoy the fruits of their meritorious deeds ? It is attested by experience that shivered roots of the tree cannot sprout again. Where is, then the possibility of reincarnation of a dead person ? So the conclusion has been enforced in my mind that at the beginning of this universe only the seed was created. And it is this seed that is the reproductive principle of plants and animals. The seed becomes multiplied through the process of incessant reproduction.¹ The settled law of nature is that the animal belonging to the different orders passes away out of existence after the procreation of their progeny. And this process of procreation continues without a break or interruption. So each preceding generation of animal is the cause of the succeeding one. And as such there is not the slightest warrant to attribute the function of creation of the animal or plant to a divine Being, namely, Brahman. But it cannot be liable to dispute that there is not even the remotest possibility of resurrection of the dead. Bhṛgu answered that the soul as such is indestructible. When the material body ceases to exist, it ultimately returns to its five component elements. And soul moves from one body to another. Only the material body drops down the ground. As fire becomes invisible after burning the fuel, in an identical manner with the destruction of this material body, the soul passes out of sight.²

Bharadvāja interrupted him and pointed out that with the destruction of the inflammable substances fire also ceases

1. Jivan'yasya pravartante mṛtaḥ kva punareṣyati //
 Jivamātram purā sṛṣṭam yad etat parivartate /
 Mṛtāmṛtaḥ prapaśyanti bijād bijam pravartate //

2. *Ibid.*, 18-19.

Nār I, XLIII, 14b-15.

to exist. There is no evidence of the existence of fire in the event of the non-existence of them. So the soul also will cease to be with the cessation of body. Bhṛgu rejoined that with the destruction of the inflammable substances, fire becomes merely invisible. But certainly it (fire) does not become absolutely extinct. It becomes deprived of an objective locus and loses its identity in firmament. It is owing to this reason it becomes unperceivable at that stage. In an analogous manner, soul casts off this material body and becomes merged in firmament. And as this soul is supersubtle thing, it transcends the ken of sight.¹ The element called fire is of the nature of consciousness *qua* soul. It coexists with wind within the material body. With the stoppage of breath of wind this fire becomes extinguished. And with the extinction of it, the material body collapses and passes out of existence. The element of wind enclosed within the bodies of both mobile and immobile beings is closely associated with and goes after the firmament. And the element of fire in its turn goes along the path of wind. As firmament, fire and wind remain blended together in an identical locus, similarly water and earth, coalescent together, have the same substratum for their location. It deserves mention that of these five elements, fire and wind are imperceivable whereas earth and water are amenable to perception. Where there is firmament, there is wind and where there is wind there is fire. They are without any form of their own. But their conglomeration which gets itself modified into the body appears to exhibit their forms. The sum and substance of the discourse of Bhṛgu is that the five elements permeate and sustain the bodies of all beings. And this *eclaircissement* deeply impressed, Bharadvāja. He again asked, "What are distinguishing characteristics of the soul? How does the soul reside within the bodies constituted of the five elements? It is evident that even the dissection of flesh, blood, arteries and bones cannot render the soul visible

1. Na gr̥hyate tu sūkṣmatvād yathā jyotir na saṁśayaḥ
Nār I, XLIII, 25a.

to the eyes. If this elemental body be bereft of consciousness, then, how can bodily and mental pains be felt? According to your view the soul hears through the medium of the organ of hearing and sees through the organ of sight. But a critical consideration makes it apparent that it is the mind which is actively engaged in the matter of hearing, seeing and the like. It is indisputable fact that auditory and visual cognitions cannot take place in the absence of contact with the mind. Moreover when a person becomes deeply immersed in sleep, he cannot see, hear, smell, touch and taste any thing. Furthermore in this stage he becomes deprived of the power of feeling pleasure, pain, fear, longing or loathing. Not only this, he cannot even think or articulate sound. Now as the mind performs all the functions of the body, then, what can be the ground for postulating the existence of the soul?"

Bhṛgu answered that the mind is not distinct from the five elements. So there is not the slightest possibility of the performance of bodily movements and functions by the mind. It is only the soul, which remains immanent in the body of all beings, that actually accomplishes the bodily movements and activities. It is this eternal soul who feels the sensations of colour, smell, touch, sound and taste. It is he who feels pleasure and pain. And separation from soul renders the body torpid and insensible. When the body becomes separated from the soul, a complete cessation of the sensation of the external world takes place as its immediate consequence. In that stage a person is declared dead. This universe is pervaded by water. It is water, solidified, which constitutes the external forms of beings. The creator, Brahman, has entered within the beings of different orders and resides in them as their soul. It is worthy of remark that the association of the soul with the different qualities is responsible for the conferment of the designation of *Kṣetrajña* (knower of the field) on it (soul). And in the event of dissociation from qualities, the soul passes under the denomination of the Supreme self. The soul resides within this body like drop of

water in a lotus-plant. It is conducive to the welfare of all beings and can be brought into subjection by the performance of austerities and contemplation. The three qualities, namely, *sattva*, *rajas* and *tamas* are incident to it. The body together with the sense-organs and mind are the veritable doors through which the influx of pleasure and pain into the soul becomes possible. It is the soul that makes the functioning of the body, sense-organs and mind. The Supreme self is without any quality. It stands apart isolated from all things. It is eternal and indestructible. Those who believe in the extinction of the soul lack spiritual enlightenment. The soul only transmigrates into different bodies. And this act of transmigration receives the designation of death. This soul becomes enveloped by ignorance. And consequently it remains unrealized to the unenlightened. It is with the dawning of Supreme enlightenment that its realization becomes possible by means of rarefied intellect. The wise realise the soul by practising abstinence and constant meditation. The attainment of spiritual proficiency redeems them from the fetters of moral and non-moral actions. They achieve complete identity with the Supreme soul and experience everlasting bliss.¹ The self-luminous light which owes its origin to *Mānasa* passes under the name of the soul. The sum and substance of the present discourse between Bharadvāja and Bhṛgu is that Prajāpti is the creator of this entire universe.²

1. Nār I, XLIII, 30-48.

2. *Mānaso'gniḥ śarīreṣu jīva ityabhidhīyate/
Sṛṣṭiḥ prajāpater eṣā bhūtādhyātmaviniścaye//*

Ibid., 49

CHAPTER IV

THE DOCTRINE OF DEVOTION

Section I : The Nature of Devotion as Expounded in the Nārada-Bhaktisūtra

We now propose to consider the essential nature of devotion (*bhakti*) as a means to communion with Supreme. The etymological significance of the expression, '*bhakti*' (devotion) is the service of God. This service is absolutely disinterested in its nature. It is not inspired by temporal or spiritual consideration. Even aspiration for the highest bliss in heaven does not serve as an inducement for this service. The cult of devotion has been expounded by the ancient seers and sages of India. Its great antiquity is not liable to dispute. The supplications of the seers of the Ṛgvedic hymns are characterized by warmth and depth of emotion. The Upaniṣadic texts have placed unqualified emphasis on the different modes of worship. And undeniably the devotion *cultus* stands affiliated to them. Nārada has defined *bhakti* as the supremest love for God.¹ It leads to the state of immortality.² After the attainment of this blessed state, there takes place complete cessation of longing and loathing, attachment and aversion. His senses retire from the worldly things. He takes delight only in his own self. It is characterized by the wholesale renunciation of egocentric activities whether temporal or spiritual. And as such it can hardly form an object of normal desire. Vyāsa has observed that devotion implies love for worship of the Supreme God. And Garga holds that it signifies love for extolling the majesty of the Lord. Nārada has stated in the clearest term that it is of the nature of unconditional surrender of the observation of

1. Sāt'vasmin paramapremarūpā

NBS 2.

2. Amṛtasvarūpā ca *Ibid.*, 3.

secular and sacramental obligations to the Supreme. And the feeling of the deepest solicitude in the state of forgetfulness of him is the innate nature of devotion.¹ Undeniably it transcends the performance of scriptural rites, knowledge and meditation in the matter of achieving the highest goal of human life. It is both a means and an ultimate end by itself. A section of thinkers maintains that knowledge is the only instrument to the realisation of devotion. According to another view, there subsists the relation of interdependence between knowledge and devotion. But Nārada, the son of Brahmā has emphatically denied the cogency of these two doctrines. He has categorically affirmed that devotion is the ultimate result and Supreme end by its own inherent right.²

It is not the product of anything else other than devotion itself. The means of its attainment may be enumerated as follows : (1) turning back from worldly objects; (2) cessation of attachment; (3) unintermittent worship; (4) hearing and extolling of His Majesty; and (5) unbounded divine mercy and grace. It has been declared by Nārada that devotion is ineffable and identical with the Supreme love. With the emergence of it desires for worldly things completely disappear. Its intensity increases in every unit of time. And it stands on undifferentiated with the final enlightenment. With the attainment of it a devotee becomes completely immersed in it. All other thoughts come to an end. The devotion remains in an undeveloped stage due to the preponderance of the three qualities, namely, *satva*, *rajas* and *tamasa*. And the case is analogous with the person overwhelmed with compassion and the like. Its innate nature is of infinite quiescence and bliss. There is no distinction of class, colours and creeds in the circle of devotees. Despite the fact that devotion is

1. Nārastu tad arpiṭākhilācārītā tad vismarāṇe
paramavyākulat eti (ca) NBS 19.

2. Svayaṃ phalarūpateti Brahmakumārāḥ
Ibid, 30.

one and unique in its nature, it undergoes modification in eleven distinct ways : (1) attachment for the highest qualities and Majesty of the Supreme; (2) for His supernal beauty; (3) for His worship; (4) for His continued recollection; (5) for His unsparing service; (6) for His close association; (7) for the beloved as felt by a lover; (8) for son as felt by a father; (9) for the commitment of one's self; (10) for total engrossment with Him; and (11) for intensive pain of separation from the Supreme.

Section II : Concept of Devotion as Elucidated in the Śaṇḍilyasūtra

We now propose to present a faithful representation of the nature of devotion as treated of in the *Śaṇḍilyasūtra*. This work is divided into three chapters. And every chapter is further bifurcated into two *āṇhikas*. The total number of aphorisms in the three chapters of the present work is one hundred. It is owing to this reason, this work also bears the denomination of *Śatasūtrī*. Its authority has been universally acknowledged. Svapneśvarācārya, one of the foremost intellectual stalwarts of mediaeval India, has written a *bhāṣya* on it. There is no evidence of the existence of any other commentator who may be considered as predecessor to him. This Svapneśvarācārya was the grandson of Vāsudeo Sārbbhauma who was the first and one of the foremost logicians of Navadvīpa. Svapneśvara was a prolific writer. He was the author of the *nyāyatattovanikaṣa*, the *Vedāntatattovanikaṣa* and the *Sāṅkhyatattva-kaumadīprabhā*.¹ He flourished in the sixteenth century A. D. The *bhāṣya* of Svapneśvarācārya has been commented upon by Bhavadeva Mīśra of Mithilā and this indubitably proves that it was held in high esteem. Svapneśvarācārya maintains that the realization of the identity of the individual self with the Absolute Brahman is the ultimate emancipation. The individual self is one and identical with it. It is evident that so far

1. See, Svapneśvara's *Bhāṣya* on *Śaṇḍilyasūtra*, pp. 106-107.

the condition of emancipation is taken into account, his view conforms to that of the monistic Vedāntins. But his difference with them is more pronounced than this apparent agreement. The monistic Vedāntins affirm that the beginningless ignorance is the *causamaterialis* of the worldly existence. The attainment of the Supreme enlightenment directly and irrevocably eliminates this ignorance. And with the removal of it the worldly existence which is the veritable bondage of mankind comes to an end. It stands to reason that the cessation of the materials cause entails the cessation of its consequence. But Svapneśvarācārya has subjected this monistic standpoint to severe criticism. He has observed that mind (*antaḥkaraṇa*) which is constituted of the three qualities, namely, *sattva*, *rajas* and *tamas* is the condition of this worldly existence.¹ This mind is real in its intrinsic nature and consequently its product, namely, the worldly existence of the individual self must be real as a matter of logical necessity. It plays the role of an associate adjunct (*upādhi*) and accounts for the worldly existence of individual self. A concrete instance will render the position clear. A crimson flower in the event of its association with a crystal vase transfers its redness on the latter. The red flower occupies the position of an associate adjunct (*upādhi*) with reference to the crystal vase. In an analogous manner mind also stands on a par with the crimson flower adverted to above. It fetters the individual consciousness in the ever-revolving cycle of birth and death, which is the another name of the bondage. This accidental attribute of bondage which owes its existence to mind *qua* associate adjunct (*upādhi*) cannot be removed by means of the Supreme enlightenment. It is entirely dependent upon either dissociation or the destruction of the associate adjunct or the substantive (*upādheya*) or the association subsisting between them. It is palpable fact that in the event of continuance of association of the crimson

1 Vide, *Mana eva manuṣyāṇāṃ kāraṇaṃ bandhamokṣ-ayoh/*

Nār I, XXXIV, 58a.

flower, the sheer knowledge of the crystal vase will not be capable of removing the redness of it.

Now in the present context the individual self is an eternal entity and as such is not liable to destruction. And it is owing to this reason that the cessation of the worldly existence must be sought in the extermination of the associate adjunct. Since it has already been adverted to above that it is the associate adjunct, namely, the mind which is solely responsible for the phenomenal existence of the individual-self. The knowledge of the individual consciousness is not competent to occasion the termination of the biophysical existence operating as the bondage of it. This impossibility of the associate adjunct (*upādhi*) by means of knowledge renders it imperative for seeking its destructive agent elsewhere. The *Bhagavadgītā* has explicitly declared that the devotion of the Supreme is the invariable cause of the destruction of the associate adjunct, namely, the mind. Not only this, this devotion opens the way to the highest destiny which is the realization of identity with Brahman *qua* eternal bliss¹. A poser crops up. It has been proclaimed in the Upaniṣads that self-realization is the unfailing means to the achievement of emancipation. So if devotion is held to be the means of reaching the highest consummation, then, this self-realization is bound to become a superfluity. The authority of the Upaniṣadic doctrine will stand completely undermined. This apparent conflict has been reconciled. The utility of self-realization lies in purging the mind of its impurities. The self-realization, by banishing faithlessness from the mind, paves the way for emergence of devotion in it. It deserves to be deeply underlined that knowledge as such is competent to remove only a doubt. It cannot be a means to the realization of the highest end (*mokṣa*) of

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1. Māṃ ca yo 'vyabhicāreṇa bhaktiyogena sevate /
Sa guṇān samatīty' aītān brahmabhūyāya kalpate//

BG, XIV, 26.

human life. The worldly existence of the individual self is not brought about by ignorance. Were it the product of ignorance, then, alone would it be liable to be exterminated by knowledge as a matter of inescapable logical and metaphysical necessity. But there is no evidence to vouch the dogmatic assertion that the worldly existence of the individual self is produced by ignorance. It is true that in the case of the shell-silver-error the monistic Vedāntins hold that ignorance which has the shell as its objective reference is the material cause of the appearance of inexplicable silver. The silver in the terminology of them has only an apparent reality (*pratibhāsitasatya*). And in an identical manner the worldly appearance is endowed with empirical reality. The genesis of the shell-silver appearance and the worldly appearance are to be traced to ignorance. Consequently they are equally bereft of the ultimate reality. The dawning of the Supreme knowledge directly removes ignorance due to the existence of the relation of opposition between them. And with the removal of ignorance its products also pass away out of existence. But this contention of the Vedāntins of monistic school is absolutely without any foundation. Since the component parts of the silver are the material cause of it. And ignorance is palpably absent in the ingredients of the silver. Consequently there cannot be the slightest warrant to uphold that the appearance of silver owes its existence to ignorance. Besides the *Chāndogyopaniṣad* has unambiguously affirmed that the cause of this universe is real. This reality of the cause conclusively proves the reality of its product, namely, the universe. The adherents of the doctrine of devotion have laid unqualified emphasis upon the fact that the unreality of the worldly existence is not indispensable for the achievement of the highest goal of human life. The desire of attaining emancipation facilitates the arousal of devotional fervour in the mind. This devotion finds its expression in the act of taking refuge (*prapatti*) in the Supreme Being. It is owing to this reason that *bhakti* and *prapatti* are considered as equivalent

expressions. This conception is based upon the utterance of the *Śvetāśvataropaniṣad*.¹ The efficacy of devotion for reaching the stage of ultimate consummation has been emphatically stated in the *Viṣṇu Purāṇa*. The utterance of Prahlāda, who was living embodiment of devotion, deserves specific mention. Out of his depth he declared, "O, Lord in whatever grades of life, which are thousands in number, I may be born, let my devotion be ever unflinching and undiminished in you"²

The nature of devotion expounded

The author of the *Śaṅḍilyasūtra* has laid down that devotion admits of two types : (1) primary (*para*) which is equivalent of *mukhya* and (2) secondary (*gauṇa*). The love of the Lord which arises subsequent to the hearing of His glorification is called devotion.³ It has already been adverted to above that

1. The elements of the conception of *prapatti* are beautifully brought out by a following verse.

Ānukūlyasya saṁkalpaḥ prātikūlyasya varjanaṁ

Rakṣiṣyatīti viśvāsaḥ goptṛtvavaraṇaṁ tathā

Ātamanikṣepakārpaṇye śaḍaṅgā śaraṅgatiḥ

Yatīndramatadīpikā, p. 64 (Ed. Anandāśrama)

Cp. Taṁhadevaṁ ātmabuddhiprakāśaṁ mumukṣur vai
Śaraṇamaham prapadye /

Śvetāśvatara Up. VI, 18.

2. The expression, '*prapadye*' forms the nucleus out of which the conception of *prapattimārga* (the way of taking refuge in the Supreme Being) has been evolved by Rāmānujācārya and his followers.

- 2 Viṣ I, 20, 18.

3. Sā parānuraaktirīśvare

SS I, 1, 2.

We cannot refrain from averting to a point. The employment of expression, '*īśvara*' by the author of the *Śaṅḍilyasūtra* deserves more than a passing notice. It uniformly signifies '*Śiva*' and not '*Viṣṇu*' or '*Śrīkṛṣṇa*'. Appayadikṣita has drawn pointed attention to the fact

this love is accorded the dignity of primary devotion when it has the supreme Lord for its objective reference. And contrarily when it is directed to other objects of worldly affection, it becomes designated as secondary devotion. A doubt crops up. It has been authoritatively stated in the scriptures that this universe is identical with the Supreme Being. And consequently the love towards the parents who are identical with Him, should be liable to be called primary devotion. It has been argued in defence that the Supreme Being stands beyond the cycle of origination and destruction and as such the love which concerns Him cannot be placed on equal footing with that of the parents. Since they remain subject to birth and death and as such the love of them should be regarded as devotion of lower order. But this contention is open to serious objection. Because it will entail the non-inclusion of the love of Gopis towards Śrīkṛṣṇa within the domain of primary devotion. The Purāṇas have given detailed account of the taking birth and passing away of Śrīkṛṣṇa like ordinary mortals. And it is a universally avowed fact that the love of Gopis is the ideal type of devotion. In order to remove this shortcoming of the present definition of devotion, Svapneśvarācārya has proposed an amendment. He has observed that the love which has its objective the consciousness unlimited and uncircumscribed by individual self (*Jīva*) in the shape of an adjunct (*Upādhi*) is called devotion. The parents and other objects of reverence are embodied consciousness in their essential nature. They are circumscribed by the status of

that '*Īśvara*' is the name of '*Śiva*' and it stands corroborated by the utterance of the *Śrīmadbhagavadgīta* which runs as follows :

Īśvaraḥ sarvabhūtānāṃ hṛddeśe' rjuna tiṣṭhati /

In the *Amarakośa* also the word '*Īśvara*' has been mentioned as a synonym of *Śiva*. We do not want to elaborate the views of the contending thinkers belonging to the rival schools of thought for preventing the irksome inflation of our present treatment,

the individual self which operates as their differentiating adjunct from the undifferentiable and uncircumscribable consciousness represented by Lord Śrīkṛṣṇa. It is true that the birth and death of the Supreme Lord Śrīkṛṣṇa have been described in the scriptures in an elaborate manner. But it has been equally emphasized in them that this infinite and unlimited consciousness is not in any way circumscribed by the adjunct in the shape of the status of an individual self. The Supreme Lord *qua* consciousness is full and complete in itself. Consequently the love of Gopīs which soars high above the earthly things has a supernal purity and beauty of its own and as such distinct from carnal love of flesh and blood. The specific type of mental modification with the reference to the Lord, God deserves to be considered as devotion. It is a felt fact that the mind becomes modified, even when it is intent on the object of worldly love. When this love is concentrated towards the object of adoration, it becomes lifted to the privileged position of devotion. The utterance of Prahlaḍa as recorded in the *Viṣṇu Purāṇa* bares out the authenticity of this contention. Out of his depth he made the following earnest supplication, "Let that unceasing pleasure of unenlightened in respect of temporal things and which arises at the recollection of yours not pass away from my mind¹". The pleasure as referred to in the present verse is not to be taken in its literal sense. It is equivalent to the love for the Supreme Lord and as such gets itself elevated to the rank of devotion.

Knowledge *per se* cannot be regarded as identical with devotion. Since a malicious person may be possessed of knowledge. But under no circumstances can he be regarded as endowed with devotion. Similarly knowledge, as an object of adoration, cannot be placed on equal footing with devotion². Since the act of adoration may take the form of paying

1. Yā prītir avivekānāṃ viṣayeṣvanapāyini/
Tvān anusmarataḥ sā me hṛdayānmā pasarpatu//
Viṣ I, 20, 19.
2. Jñānam iti cen na dviṣato' pi jñānasya tadasamsthiteḥ
SS I, 1, 4.

obeisance which admittedly differs from devotion. By and large devotion is nothing but the transcendental love in the respect of the Divine. Certainly it differs from knowledge like two poles apart. Knowledge engenders love which in its turn is turned into devotion.¹

The author of the *Śaṇḍilyasūtra* has categorically stated that devotion is the direct cause of the ultimate emancipation². The expression, '*Tatsamstha*' implies one who remains constantly devoted to the Lord God. It stands confirmed by the utterance of the *Chāndogyaopaniṣad*. It has been explicitly declared there that a person devoted to Brahman reaches immortality³. We have already referred to above that according to Svapneśvarācārya the ultimate emancipation is of the nature of the attainment of the identity of the individual consciousness with the absolute Brahman. This conception of emancipation differs in material respect from that upheld by the later adherents of the doctrine of devotion. It comes perilously close to the view of the monistic Vedāntins. A doubt has been raised. Patañjali in his *Yogasūtra* has laid down that devotion is conducive to the attainment of contemplation (*Samādhi*)⁴. It is evident that the superiority of devotion as the surest means for reaching the ultimate emancipation has not been admitted by the author of the *Yogasūtra*. The solvent to it is not far to seek. Patañjali desires it to be understood that it is the secondary devotion (*gauṇī*) which is the accessory condition of contemplation⁵.

1. *Ibid.*, I, 2, 6.

2. *Tatsamṣ thasyāmṛtvopadeśāt*

SS I, 1, 3.

Cf. *Tanniṣṭhasya mokṣopadeśāt*

Brahma Sūtra I, 1, 7.

3. *Brahmas amsthō' mṛtatvameti*

Ch. Up.

4. *Īśvarapranidhānādvā*

Yogasūtra 1.23.

5. Cp. *Gauṇyā tu samādhisiddhiḥ*

SS I, 2, 13.

Admittedly he had not the idea of primary devotion in his mind at the time of laying down the different means which are contributory to the realization of contemplation. The efficacy of devotion for reaching the ultimate goal of life has been emphasized in the *Bṛhadāraṇyakopaniṣad*¹, the *Rāmāyaṇa*, the *Mahābhārata*² and the other Paurāṇic literature.

Section III : Madhusūdana's novel conception of the nature and utility of Devotion

Madhusūdana Sarasvatī has given an elaborate exposition of the cult of devotion in his celebrated treatise, the *Bhaktiraśyana*. It is needless to point out that he has unfolded the profound significance of devotion as the surest means to the emancipation. He has referred to the way of actions, knowledge and devotion, which have been traditionally recognized as the unfailing paths leading to the realization of the highest goal and chiefest end of the human life.³ The performance of scriptural rites and ceremonies removes the impurities and imperfections of mind. They have been proclaimed by the seers of the Upaniṣads as puissant factors for mental purifications. As a result of it the mind completely withdraws itself from the carnal objects. It comes filled with

1. Nivedayata mām kṣipram rāghavāya mahātmāne /
Sarvalokaśaraṇyāya vibhiṣaṇaṃ upasthitaṃ//
Rāmāyaṇa : Yuddha Kāṇḍa 17, 17.
Sakṛdeva prapnnāyā tavāsmiṭ ca vādine/
Abhayaṃ sarvabhūtebhyo dadāmyetaḍ vrataṃ mama//
Ibid. 18.33.
2. Pratyutthānaṃ tu kṛṣṇasya sarvāvastho dhanañjayah/
Na langhayati dharmatmā bhaktyā premṇā ca
sarovataḥ//
Mbh Droṇa Parva,
Yā prītiḥ puṇḍarikākṣa tavāgamanakāraṇāt/
Sā kimākhyāyate tubhyam antarātmā'si dehinām//
Ibid., Udyoga Parva, 92.30
3. BR p. 2; Bhāg XI. 20, 6.

compunction and contrition at the varieties of the worldly things. And ultimately the supreme enlightenment breaks out to redeem him from temptation and tribulations of worldly existence. But this enlightenment finds its unfettered development in a mind which is unrelentingly rigid and solid in its essential nature. But in a melting mind which is tender and soft, the exaltation of the glory of the Supreme engenders a deep reverence which ultimately culminates in devotion which shines with divine serenity and splendour. The way of devotion constitutes the ultimate limit of the way of knowledge. The spiritual edification and upliftment by means of undiluted devotion has a significance of its own. It can be felt in a melting mood of a devout devotee. Even the goal of emancipation ceases to be an inducement to him.¹ This devotion is not distinct and different from the everlasting bliss. But complete identity exists between them.

Madhusūdana has affirmed that the mind substance is as hard a piece of lac in its essential nature. But it becomes melted, when inflamed by lust, anger, love, delight, sorrow and the like.² But with the passing away of this extraneous condition of these mental phenomena, the mind spontaneously returns to its normal state of hardness. When the mind is melted, it becomes transformed into the form of the external object. And this form, while remaining latent, is technically called *Samskāra*, *Vāsanā*, *bhāva* and *bhāvanā*. When the mind becomes merely soften and fails to reach the ideal state of melting, it cannot receive the image of external things. Consequently no trace is left by them in the mind. The mind, even after the restoration of the state of its natural hardness subsequent to the state of its fluidity, retains the forms of the extraneous things stamped upon it. So when it again passes from a solid to a liquid state due to an external excitant, the forms antecedently alienated by the external objects remain in tact and unaffected. The mental modification into the

1. Cp. Bhāg, XI, 20,22-34.

2. BR, I, 4.

form of the extraneous things is termed as permanent emotion (*sthāyibhāva*). In normal circumstances it remains dormant. But when it becomes manifested by means of the good offices of the determinants (*vibhāva*), the consequents (*anubhāva*) and the other transitory feelings (*Vyabhicāribhāva*), it is accorded the status of *rasa*.¹ It has been categorically affirmed in the Upaniṣads that the Supreme God is of the highest bliss. And when mind becomes leavened with the form of the Divine, it reaches the level of *rasa*. It has already been referred to above that the external stimulants, namely, lust, anger and the like, cause the rapid melting of the mind. Now this melted mind, due to the hearings of the exaltation of the glory of the Supreme Lord, undergoes the series of modifications without any break or interruption with reference to Him. This specific type of the mental modification is called devotion.

Madhusūdana has held that knowledge and complete renunciation of the earthly things are instrumental to the attainment of devotion.² How much the more knowledge and renunciation are rendered perfect, so much the more the fervour of devotion waxes in proportion. These two factors facilitate and foster the growth of devotion even in a mind deeply sunk in temporal concerns.³ It deserves to be noted that Madhusūdana has not propounded a new doctrine so far his emphasis upon knowledge and renunciation is taken into account. He has merely endorsed the views of the ancient seers and his predecessors. He has brought home his thesis by referring to the utterances of the *Śrīmadbhāgavata* and the other Purāṇas.

The preparatory stages leading to the progressive maturity of devotion may be enumerated in an ordered succession : (1) rendering service to the great devotees and the Divine, (2)

1. B. R. I, 9.

2. *Ibid.*, p. 71;

Cp. Bhāg. III, 25, 27, 43; *Ibid.*, XI, 2, 43.

3. BR I.

becoming an object of compassion of them, (3) faith in the religious practices adopted by them (devotees), (4) audition of the glory of Hari, (5) sprouting of the love towards Him, (6) knowledge of the essential nature of the Supreme, (7) gradual development of love in the Divine *qua* Supreme felicity, (8) the vision of the Supreme, (9) the perfectest consummation of the devotion to the Divine, (10) the appearance of the everlasting divine qualities in the devotee who is distinct from the Divine, (11) reaching the highest pitch of perfection of love with reference to Him¹. The stages set forth above are involved in a graduated scale, distinctly marked by growth and the progressive realization of devotion. It has been alluded to above that lust, anger, fear and the like and the inflammatory agents of mind². They ignite the mind and as a result of which, it becomes melted. The difference amongst the inflammatory agents is responsible for the different varieties of devotion.³ So far lust (*kāma*) is concerned, it is of the nature of mutual desire of two individuals of opposite sexes for physical union. It admits of two-fold division, as it hinges upon (1) near and (2) distant object of lust. The mind becomes melted, when it comes into contact with the two types of the objects of lust. When the mind becomes pervaded with the thought of the Supreme and is rendered free from the qualities of *rajas* and *tamas*, it becomes competent to manifest the inward delight and pleasure. This particular state is styled *rati* or basic passion. The passion (*rati*) towards the Supreme in the events of its union with the determinants, consequents and the like, passes under the name of devotion, pure and simple. When its identity becomes merged in love, this devotion *per se* is turned in devotion *qua* sentiment technically called *Kāmajarati*. The near object of lust occasions love in the physical union technically styled *sambhoga* and (2) love in privation technically called *vipra-*

1. *Ibid.*, I, 33-36.

2. *Vide Supra*, p. 122.

3. BR II, 2.

lambha. It is distinct from the love of the beloved. It differs from the love which is regarded as the basic feeling of love *qua* sentiment in mundane sphere of life. It is pure and transcendental in its character. The lust for flesh and blood torments the mind. It only adds fuel to the flame of the unruly passion and carnal appetite. But when the lust is canalized towards the Supreme, it becomes sublime and reaches the level of supernal serenity. Not only this, but all the lower passions and instincts when become permeated with the thought of the Supreme, they become stripped of their carnal character. They become sublimated and reach the level of devotion. Similarly anger also culminates in devotion towards the Divine. Malice is the cause of setting the mind ablaze. And this state receives the designation of anger. It burns the mind and causes it to melt¹. The mind in its state of melting becomes stamped with the idea of Śrīkṛṣṇa and ultimately exalted to the rank of devotion. Malice is the intolerance at the prosperity of others. It is illustrated by Śisupāla and the others who could not tolerate the glory of the Supreme Lord. It is equally testified by the Gopis who borne malignity towards each other due to the close association of Śrīkṛṣṇa with all of them. When the mind becomes melted due to the influence of anger and becomes pervaded with the thought of Śrīkṛṣṇa, it gets alarmed. Because Śrīkṛṣṇa is looked upon as the patent cause of disturbance. It is a common place occurrence that the mind feels disquietude at the sight of the disturbing element. Consequently a person with panic mind endeavours either to destroy or appease the agent of disturbance. This accounts for the two-fold division of panic-stricken mind, as it either impels a person to exterminate or pacify the agent of disturbance". The uneasiness of mind for the destruction of the disturbing agent is the case of malice, pure and simple. Under no circumstance it reaches the level of devotion. The second variety

1. BR II, 5.

2. *Ibid.*, 6.

of the mental uneasiness for the appeasement of the disturbing agent is liable to be converted to the basic feeling of love and its consequential culmination is devotion *qua* sentiment. In an identical manner fear also is susceptible of getting itself transformed into devotion.

The disquietude of mind engendered by commission of an offence is entitled fear. This also produces the melting of mind. In this state when the mind becomes permeated with the thought of Śrīkṛṣṇa it becomes lifted to the level of love towards Him. Affection also is equally liable to be transformed into devotion. It admits of three-fold division : (1) affection in respect of son, daughter and the like, also called filial affection; (2) affection pertaining to the master and servant. When the affection which subsists between the protector and the protected becomes exclusively confined to Śrī Kṛṣṇa, it causes the melting of the mind. The mind becomes percolated with the idea of Śrīkṛṣṇa and receives the designation of *vātsalya rati*. Similarly when the affection of master and servant becomes solely engrossed with the notion of Śrīkṛṣṇa, it becomes styled *preyo rati*. These two types of basic feeling, namely, *vātsalya rati* and *preyo rati* subsequently become developed into two distinct types of *rasa* namely, *Vātsalya rasa* and *preyo rasa*. The delight of mind is also transformable into devotion. It is divisible into four varieties. The first type of it is produced by means of hearing the glorification of Lord Śrīkṛṣṇa who is of the nature of Supreme felicity¹. This delight occasions the melting of the mind and permeates it with the passion pertaining to the Lord. This divine passion is rarefied and refined in its character and ultimately culminates in the specific type of devotion styled *Suddha sātत्वikī*.² The second variety of delight is produced at the sight of caricature and imitation of ludicrous gestures and movements. It causes the melting of the mind and resultant

1. BR II, 12.

2. BR 64.

expansion of it. This state is known by the name of laugh. It reaches its consummation in the devotion towards the Lord. The third variety of delight is produced by perceiving objects which inspire a sense of marvel in the mind. It engenders the melting of the mind together with its expansion. This state receives the designation of the basic feeling of wonder. It has its potentiality to be developed into the full-fledged devotion. The fourth kind of delight is produced in the mind of the warriors by impending battle. It also brings about the melting of the mind and gets the designation of the basic feeling styled enthusiasm. This state also is transformable into devotion. The bereavement of near and dear ones produces affliction in the mind. It blazes the mind and causes its melting. In that state affliction pervades the mind and comes to be designated sorrow. It is a distinct type of basic feeling. When it becomes restricted to the Supreme, it is ultimately turned into devotion. Compassion also causes the melting of the mind and is convertible into devotion *qua* sentiment. The accredited basic feelings which are exclusively confined to the Supreme, become transformed into devotion *qua* sentiment. If they are stripped of Him and have the earthly things as their objective or stand in opposition to the heavenly felicity, they cannot attain the rank of devotion *qua* sentiment. The position is elucidated in the fewest possible words. The nine distinct types of sentiments enumerated by rhetoricians get themselves merged in devotion *qua* sentiment. The only criterion is that they must have the Supreme as their objective reference with a view to getting themselves exalted to the status of devotion. Devotion *qua* sentiment is absolutely identical with them and this rules out the possibility of any alteration in the traditional enumeration of sentiments.¹

- I. The author of the *Rasagāṇḍhar* has observed that devotion is distinct from quiescence as a specific variety of sentiment. Since the determinants (*Vibhāvas*) and the consequents (*anubhāvas*) of them are unique in their character. This debar the inclusion of devotion under quiescence.

The devotion may also be ordained into four distinct types, namely, (1) *rājasī*, (2) *tāmasī*, (3) *śuddha sāttvikī* and (4) *miśrita*. The devotion which is produced by malice and illwill is called *rājasī*. The devotion which is occasioned by fear and ill-will is designated *tāmasī*. The devotion which arises from delight is termed *Śuddha Śāttvikī*. And lastly the devotion which is generated by lust, sorrow and the like is styled *miśrita*. The devotion as such may be set forth into the following order : (1) the devotion which finds its fruition in the present life is termed *dr̥ṣṭāphala*; (2) the devotion which is productive of its result hereafter is styled *adr̥ṣṭāphala* and (3) the devotion which occasions its result in both the present life and hereafter is designated *dr̥ṣṭādr̥ṣṭāphala*. The devotion which passes under the name of *Rājasī* and *tāmasī* are productive of their effects in hereafter. The devotion which is called *miśrita* is productive of its consequences both in the present life and hereafter. The devotion which receives the designation of *Śuddha sāttvikī*, depends for its ultimate fruition on the progressive spiritual realization of the devotee. It is in the particular cases that this devotion occasions its result only in the present state of existence. The lives of Sanaka and other sages furnish testimonies to it¹. So the production of its result depends on the achievement of spiritual proficiency. But it is productive of its result with reference to persons of lesser spiritual attainments. And the life of the laics is illustration on the point.

Śrī Madhusūdana Sarasvatī in the course of his commentation on the sixty sixth verse in the eighteenth chapter of the *Śrīmadbhagavadgītā* has dealt with in brief the essential nature of devotion. He has observed that unconditional and unprofitable resignation in the Supreme finds its expression in three distinct stages of mind which may be stated as follows : (1) I am of Him, (2) He is of mine and (3) I am verily identical with Him². This resignation admits of tripartite

1. BR II, 41-46.

2. 'Tasyaivāhaṃ mamaivāsau sa evāhamiti tridhā'

"Madhusūdana's *vyākhyā* on BG XVIII, 65.

division, namely, (1) mild (*mṛdu*)¹, (2) moderate (*madhya*)² and (3) inordinate (*avadhimātra*)³. The lives of Ambarīṣa, Prahlāda and Gopīs are illustrations of the inordinate type of resignation in the Divine referred to above.

1. See, Satyapi bhedāpagame nātha trvāhaṃ na māmā-
kīnastvaṃ /

Sāmudro hi taraṅgaḥ kvacana samudro na
tāraṅgaḥ //

Ibid.

2. Cp. Hastam 'utkṣipya yāt,' si balāt kṛṣṇa kim
adbhutaṃ /

Hṛdayād yadi niryāsi pauraṣaṃ gaṇayāmi te //

Madhusūdana's vyākhyā on BG XVIII, 66.

3. Sakalam' idamahaṃ ca vāsudevaḥ
parampumān paramēśvaraḥ sa ekah /
Iti matiracalā bhavat'yanante

Hṛdayagate vraja tām vihāya dūrāt //

Ibid.

CHAPTER V

CONCEPTION OF DEVOTION IN THE NĀRADĪYA PURĀṆA

In the *Nāradiya Purāṇa* the cult of devotion has been dealt with in rather lucid and comprehensive manner. The doctrine of Absolutism has exercised a profound influence in connection with the elaboration of the cult of devotion. It has been stated in unambiguous terms that the whole Universe is identical with Viṣṇu. Viṣṇu is the ultimate cause of all things.¹ And the knowledge that I am also identical with Viṣṇu has been declared as recollection of Viṣṇu. The faith, that Viṣṇu represents all the deities collectively and I am worshipping Him in conformity with the ordainment of the scriptures, receives the designation of devotion. It is worthy of remark that according to the author of the *Nāradiya Purāṇa* faith and devotion are equivalent expressions.² As the light of day is the cause of the activities of the animal's life, in an identical manner devotion is the Supreme cause of spiritual attainments of all possible types.³ As water is considered as the very life of all beings, likewise with reference to all the varieties of spiritual attainments is looked upon the cultivation of devotion.⁴ As all conceivable orders of animal live by taking

1. Sarvaṃ jagadidaṃ Viṣṇur Viṣṇuḥ sarvasya kāraṇaṃ
Nār I, XVI, 31.
2. Ahaṃ ca Viṣṇur yajñānaṃ tad Viṣṇusmaraṇaṃ viduḥ/
Sarvadevamayo Viṣṇur vidhinā pūjayāmi taṃ//
Iti yā bhavati Śraddhā sā tad bhakti prakīrtita/
Ibid., 32-33.
3. Ibid., I, XVI, 3.
4. Yathā samastalokānāṃ Jīvanaṃ salilaṃ smṛtaṃ/
Tathā samastasiddhīnāṃ jīvanaṃ bhaktiṣyate//
Nār. I, IV, 4.

resort to earth, similarly all actions and scriptural rites should be performed by taking recourse to devotion.¹ It is by means of faith *qua* devotion that a person can expect to achieve the four highest ends of human life, namely, (1) accumulation of religious merits, (2) economic social and political betterments, (3) worldly enjoyments and (4) ultimate emancipation.² The Supreme does not feel gratification even by endowment for religious purposes, practising of austerity and performance of sacrifice, if they are not accompanied with undiluted devotion.³ The gift of prodigious quantity of gold even measurable by mount Meru will only result in the loss of wealth, if it is not attended with the devotion of a devout devotee.⁴ The practising of penance which is characterized with the lack of devotion will only reduce the blood and flesh of body.⁵ The offering of clarified butter into the sacrificial fire unassociated with devotion, will be similar to that offered in the ashes of the ordinary fire.⁶ Any variety of action, performed even with a smallest particle of devotion, also procures for him an eternal bliss.⁷ The performance of even one thousand horse-sacrifices and the actions ordained by the Vedas will be futile and abortive, if they are destitute of devotion.⁸ The devotion towards Hari, the Supreme Lord of the universe, yields all desired objects of worldly life. It resembles the cow which possesses the supernatural power of catering to all human

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1. Yathā bhūmiṃ samāśritya sarve jīvanti jantavaḥ/
Tathā bhaktiṃ samāśritya sarvakāryāṇi sādhayet//

Ibid., I, IV, 5.

2. *Ibid.*, XXX, 99-100; IV, 6, 19.

3. *Ibid.*, IV, 7; XXX, 109-10;
Cp. BG. XI, 53-54.

4. Nār. I, IV, 8.

5. Abhaktyā yattapastaptam kevalam kāyaśoṣaṇam/ 3

6. *Ibid.* *Ibid.*, IV, 9a.

7. *Ibid.*, 10.

8. Nār I, IV, 11.

needs.¹ Woe betides the ignorant inhabitants of this earth who drink deadly poison by remaining impervious and impassive to devotion.² In this world every thing is bereft of reality and substantiality. The only thing which is static, permanent and the ultimate essence of this biophysical existence is the constant company with the devotees of the Supreme and hankering after the attainment of devotion towards Hari.

It is remarkable that the devotion towards the Supreme must be in conformity with the traditional duties (*ācāra*) as enjoined by the scriptures. This compliance is unconditional and irrevocable. And it is only in that case a devotee reaches the abode of Viṣṇu, the highest destiny of human life. And it is this blessed region which looms large before the vision of the enlightened³. In the ultimate analysis of thing, it transpires that devotion is the cause of all varieties of traditional duties and meditation including the devotion towards the Supreme reality. Viṣṇu, when worshipped with devotion, bestows upon devotee his desired objects. It is owing to this reason, devotion is called the eternal mother of the inhabitants of whole world. All the creatures live by taking refuge in mother, in an analogous way the virtuous, by taking resort to devotion.⁴ Action performed with devotion invariably bears fruits in time. The accomplishment of actions becomes possible when they are accompanied with devotion. These actions produce grace and gratification of Hari, the

1. Haribhaktiḥ parā nṛṇāṃ kāmādenūpamā smṛtā
Ibid., 12a.

2. Tasyāṃ satyāṃ pibantyajñāḥ saṃsāragaralāṃ hyaho
Ibid., 12b.

3. Svācāramanatīkramya Haribhaktiparo hi yaḥ /
Sa yāti Viṣāubhavanāṃ yadvai paśyanti sūrayaḥ //
Ibid., 20.

4. Jīvanti jantavaḥ sarve yathāmātaramāśritāḥ /
Tathā bhaktiṃ samāśritya sarve jīvanti dhārmikāḥ //
Nār I. IV, 30.

Supreme Lord of the universe. And His gratification engenders enlightenment which leads to the attainment of emancipation.¹ It is intended to be understood that devotion, action and enlightenment co-operate with one another in the matter of producing the highest consummation. In the present context an attempt has been made to reconcile the divergent views which hold that devotion, action and enlightenment are efficient to produce ultimate liberation in their individual capacity. There are three distinct paths which lead to the ultimate salvation of human life. The path of enlightenment has been endorsed and expounded by Śaṅkara and his adherents. Its mooring is sought in the Vedas and Upaniṣads. It pretends to be the faithful representation and vivid reflection of the viewpoint which has been proclaimed in an unfaltering voice by the Vedic and Upaniṣadic seers. The monistic Vedāntins have placed unqualified emphasis upon the Supreme enlightenment as means to the attainment of emancipation. They abhor that this world appearance enmeshes the self into its clutches and coils. It holds the individual self in bondage. And the Supreme problem is how to get rid of it. The monists prescribe the method with their characteristic decision. They hold that this phenomenal world has been brought into existence by nescience (*ajñāna*) and with the dawning of the Supreme enlightenment, this ignorance becomes completely removed. With the removal of ignorance this phenomenal plurality ceases to exist. The individual self visions his identity with the Absolute Brahman. This is the sum and substance of the monistic philosophy which holds that the attainment of the Supreme knowledge is the surest and infallible means of achieving freedom from the world-existence. And it has already been alluded to above that this constitutes the bondage of individual self. It will not be wide of the mark

1. Bhaktyā sidhyanti Karmāṇi Karmabhistuṣyate Hariḥ /
Tasminsantuṣṭe bhavejjñānaṃ jñānān mokṣamavāpy-
ate //

Ibid., 32.

to observe that in the monistic view the efficacy of *Karman* in the matter of the realization of ultimate goal of mankind, has not been ignored. The performance of action and rites ordained by the scriptures leads to the purification and refinement of human mind. And the Supreme light of knowledge breaks out in the mind which has been rendered free from dross and impurities. We refrain from an elaboration of the monistic position with view to preventing parallaxity of the present discourse.

The mīmāṃsists maintain that the performance of *Karman* in the shape of sacrifices and other duties of householder entitles a person to reach perpetually blessed state of beatitude. It is immune from tinge of pain and suffering. All the covetable objects of human life become available in the very moment of their thought. This ideal state of happiness is an eternal one and is not liable to be marred by subsequent emergence of sorrow and suffering. It is beyond temporal limitation. This blissful condition bears the designation of *Svarga*¹ according to the view of mīmāṃsists.

We had occasion to observe that the protagonists and exponents of the cult of devotion have unfalteringly set forth that devotion is alone competent to lead to the realization of the Supreme reality. It does not stand in need of co-operation of other accessory conditions like enlightenment or action in the shape of the scriptural ceremonies for the attainment of the *Summum bonum* of human life. Besides, due to the simplicity of procedure it has an universal appeal to the average men and women without any distinction of classes and masses. The path of wisdom and action demands the rigid observance of cut and dried rules and regulations, which exert inexplicable surds. Their communication and transaction are exclusively restricted to the sphere of intellect. And

1. Yannduḥkhena saṃbhinnam naca grastamanantaram/
abhilāṣo'panītañca tatsukham svaḥpadāspadam//

Sāṃkhyatattvakaumudī on *Sāṃkhyakārikā*. 1

it is not unprecedented that in the history of the evolution of spiritual pursuits, intellectualism often relegates itself to doctrinarianism. It shoves into the background of the element of humanism. But the cultivation of devotion is indissolubly bounded with human mind. And this accounts for its special attraction to the common laity. The intellectual aspect is markedly absent in it. These two views differ as two poles apart and are bound to culminate in lop-sided spiritual upliftment. The author of the *Nārādīya Purāṇa* has struck a balance between these two extremes. The efficacy of devotion, action and knowledge has been given full-throated recognition in their respective spheres. Perfect unison and harmony have been asserted to exist among themselves without showing the slightest predilection for any particular path of salvation alluded to above. It has been authoritatively laid down in the *Nārādīya Purāṇa* that the accomplishment of actions becomes possible when they are accompanied with devotion. These actions produce grace and gratification of Hari which gives birth to the Supreme enlightenment, the ultimate cause of emancipation¹.

The devotion as such admits of ten-fold classification. The possible preponderance of any of the three basic qualities, namely, *tamas*, *rajas* and *sattva* serves as criterion for the ramification of devotion referred to above². Each of these qualities is again susceptible of threefold sub-division, viz. *adhama*, *Madhyama* and *uttama*. The worship of Viṣṇu which is induced by nefarious design of killing another is called *Tāmasī* devotion and as such stands relegated to the lowest

1. Jñānalabhyaṃ paraṃ mokṣaṃ prāhustattvārtha-
cintakāḥ/

Yajñānaṃ bhaktimūlaṃ ca bhaktiḥ karmautaṃ
tathā//

Nār I, XXXIII, 27.

2. Sa bhaktirdaśadhā jñeyā pāpāraṇyadavopamā/
Tāmasai rājasaiścaiva sātत्वikaīśca nṛpottama//

Ibid., XV, 39.

rank¹. The paying of adoration to Nārāyaṇa with sinister malignity, is designated *Tāmasī* devotion of the intermediate rank.² The worshipping of the Supreme, out of envy and grudging contemplation, at the sight of another rendering service to Him, deserves to be dubbed *Tāmasī* devotion of the superior order.³ The devotion of Hari with deep reverence with a view to securing temporal advantages is called *rājasī* devotion of the lowest rank.⁴ The worshipping of Viṣṇu with devotion for achieving name and fame reaching far and wide, is known as *rājasī* devotion of the intermediate rank.⁵ The divine service which is directed towards Hari in order to get the position which entitles to become a resident of the abode of Viṣṇu is termed as *rājasī* devotion of the superior order.⁶ The religious homage which

1. Yaccānyasya vināśārthaṃ bhajanaṃ śrīpater nṛpa/
Sā tāmasyadhamā bhaktiḥ khalasyevāparā yataḥ//
Ibid., 40.
2. Yo'rcayet Kaitavadhiyā svairiṇī svapatiṃ yathā/
Nārāyaṇaṃ jagannāthaṃ tāmasī madhyamā tu saḥ//
Ibid., 41.
3. Devapūjāparān dr̥ṣṭvā mātsaryād yo'rcayed dharim /
Sā bhaktiḥ pṛthivīpāla tāmasī cottamā smṛtā //
Nar I, XV, 42.
4. Dhanadhānyādikaṃ yastu prārthayannarcayed
dharim /
Śraddhayā parayā yuktaḥ sā rājasyadhamā
smṛtā //
Ibid., 43.
5. Yaḥ sarvalokavikhyātakīrtim uddiśya mādhamam /
Arcayet parayā bhaktyā sā madhyā rāsasī matā //
Ibid., 44.
- Cp. Bhāg III, XXIX, 9.
6. Śalokyādipadaṃ yastu samuddiśyārcayed dharim /
Sā rājasyuttamā bhaktiḥ kīrtitā pṛthivīpate //
Nar I, XV, 45.

is paid to Hari for the purpose of eliminating sins with unflinching faith is designated as *sāttvikī* devotion of the lowest order.¹ The service, which is rendered out of consideration that it is grateful to Hari, is called *sāttvikī* devotion of the intermediate order.² The paying of adoration to Viṣṇu, like a faithful servant with the idea that it is the categorical precept of the scripture, deserves to be accounted as devotion of the highest order. This type of devotion transcends all other varieties and is the paragon and pattern of perfection. It is styled as *sāttvikī* devotion of the superior order.³ A fervent man, after hearing the glory of Hari, becomes completely engrossed in it and feels heavenly felicity in his mind. This blessed state has been declared as the devotion of the superior order. When a devotee becomes elevated in this highest plane of devotion, he considers himself as identical with Viṣṇu.⁴

To round up the present discourse. It turns out in the ultimate analysis of the nature of devotion that in its perfectest consummation, it is not susceptible of division. The ten-fold classification of it has been made with a view to conforming it to the graded spiritual attainment of the laity. Devotion reaches the highest pitch of perfection by making progress through the distinct stages. A shortcut formula cannot be prescribed to achieve this objective. As the fervour of devotion reaches the acme of perfection, its graded conception is

1. Yastu svakṛtapāpānāṃ kṣayārthaṃ prārcayed
dharim /
 śraddhayā parayopetaḥ sā sāttvikyadhamā smṛtā //
Ibid., 46
2. Cp. Bhāg III, XXIX, 10.
3. Hareridaṃ priyamiti śuśruṣāṃ kurute tu yaḥ /
 Śraddhayā samyuto bhūyaḥ sāttvikī madhyamā tu sā //
Nār I, XV, 47.
4. Vidhibuddhyārcayed yastu dāsavac chrīpatim nrpa /
 Bhaktināṃ pravaraḥ sā tu uttamā sāttvikī smṛtā //
Ibid., 48.
4. Ibid., 49-50.

rendered a superfluity. The author of the *Nāradiya Purāṇa* has laid it bare that at the initial stage the human mind, due to its inherent frailties, cannot absolutely become disinterested in their devotion towards the supreme. It is by means of progressive realization of vanities of the earthly things that his devotion becomes more and more rarefied and refined. And the highest perfection of it is ultimately gained in which it becomes completely disassociated from temporal temptations. This devotion is out an out the worship of the Supreme reality. It makes the mind completely free from impurities and makes the attainment of the ultimate emancipation possible.

CHAPTER VI.

THE PROBLEM OF EMANCIPATION

Section I

The presant chapter will be devoted to the consideration of the problem of emancipation which occupies the position of the supreme importance in the differeut branches of Indian thought and culture. The vast mass of the Vedic, Paurāṇika and Tāntrika literature together with the different branches of Indian philosophy have embarked upon the task of elucidating the nature of emancipation. The thinkers of ancient India mobilized their intellectual resources to their utmost capacity to discover the path leading to the realization of the highest goal of human life. They were not contented with a mere abstract speculative thinking as is the case with the western thinkers. The tenets and creeds propounded by them were closely linked with the daily life. They lived up to them. They sedulously undertook the spiritual exercises for the realization of that which they believed to be the ultimate reality. It is remarkable that the Vedic and Paurāṇika seers, the mystics and exponents of the Tāntrika cult and the adherents of the different schools of philosophy have unanimously declared the vanity of the worldly existence. They were conscious of the existence of universal sorrow and suffering. So the chiefest concern of them was the cessation of pain and the achievement of everlasting bliss by mankind. It is true that they prescribed different paths for reaching this ultimate goal. They were in perfect unison that this highest consummation is of the nature of perpetual felicity. It is completely dissociated from pain and suffering. The thought of ever-abiding and supernal bliss loomed large before the vision of Indian seers and philosophers. It was the chiefest inducement which inspired them to launch in their intellectual enterprises.

Our study of the problem of emancipation will remain confined to and is exclusively based on the Paurāṇika literature. The idea of emancipation as elaborated by the authors of the Purāṇas fundamentally differs from that developed in the different schools of Indian philosophy. The Purāṇas which are dedicated to the glorification of Viṣṇu uphold that emancipation consists in reaching the blessed region inhabited by Viṣṇu. Identically those which are devoted to the exaltation of the Majesty of Śiva believe that emancipation is the attainment of association with Him. In the same way the Purāṇas which are primarily concerned with the task of extolling the glory of Brahmā, maintain that the achievement of the blessed region of Brahmā is the ultimate end of the human life. The authors of these three distinct types of the Purāṇas made frantic efforts to establish the over all supremacy of the individual deity which forms the object of their adoration. Consequently their notion of emancipation is indissolubly bounded with the deity to which they sworn their allegiance. So the conception of the ultimate salvation as set forth by them must be understood in the context of this psychological background. But the case of the *Nāradya Purāṇa* furnishes an exception to this universal practice. It is in complete conformity with the monistic idea of emancipation. It has declared in undubious terms that the realization of identity between the individual and supreme consciousness breaks the fetters of this worldly existence.¹ And this state is called emancipation. It is by means of unbounded grace of Viṣṇu that an individual self can expect to reach this highest state of redemption. It is a divine gift conferred upon a devout devotee of Viṣṇu, the Lord God of this universe.²

Although the cessation of bondage and the attainment of emancipation is the outcome of the divine mercy of Viṣṇu,

1 *Yadā tvabhedavijñānaṃ jīvātmaparamātmanoh/
Bhavettadā munīreṣṭha pāsacchedo' parātmanah//*
Nār I. XXXIII, 60.

2 *Ibid.*, 9, 20.

yet it is not a mere arbitrary dispensation of the Supreme. An aspirant for it must prove himself worthy of receiving this highest and everlasting reward. The performance of the religious rites and duties purges the mind of all impurities. This paves the way for the dawning of devotion towards Viṣṇu. And this devotion in its turn engenders enlightenment which is unfailing way to emancipation.¹ A devotee must dedicate himself whole heartedly to the disinterested service of the Lord. The author of the *Nārādīya Purāṇa* has categorically asserted that the light of enlightenment breaks in the mind of a person absorbed in contemplation. There are two distinct varieties of this contemplation, namely, (1) *Kriyāyoga* and (2) *Jñānayoga*.² The former type consists in worshipping Viṣṇu bringing the unruly passions into subjection by self-denial and discipline. The doors of sensual pleasures must be closed once for all. The inevitables must be accepted without repining. Even the slightest remiss is fraught with the gravest consequences in the shape of the infernal pains. The seducing snares of the worldly comforts are there. A devotee has been asked to guard himself so that he may not fall a prey to it. He is expected to be unprofitable servant of the Lord in words and deeds. He should devote himself to the service of both sentient and non-sentient beings.³ The reciting of psalms, the paying of adoration, practising of fasts and listening to the parables of the Purāṇas have been listed under *kriyāyoga*.⁴ All these religious activi-

1. Jñānalabhyam param mokṣam prāhustattvārthācintakāḥ
Yajjñānam bhaktimūlaṁ ca bhaktiḥ karmavatām tathā//
Ibid., 27.

2. Jñānam ca mokṣadam prāhustajjñānam yoginām bhavet/
Yogastu dvividhaḥ proktaḥ karmajñānaprabhedataḥ//
Ibid., 31.

3. Karmanā manasā vācā sarvalokahite rataḥ/
Samarcayati deveṣaṁ kriyāyogaḥ sa ucyate//
Nār I, XXXIII, 42.

4. Stotrādyaiḥ stauti yo Viṣṇum karmayogī sa ucyate/
Upavāsādibhiscaiva Purāṇaśravaṇādibhiḥ/
Puṣpādyaiścārcanam Viṣṇoḥ kriyāyoga udāhṛtaḥ//
Ibid., 43b-44.

ties must be suffused and permeated with intensive devotion. These are indispensable for the purifications and refinement of mind. With the dispersal of the darkness of mind, the flash of enlightenment finds access into it. It has been repeatedly stressed that enlightenment alone leads to the realization of the highest goal of human life.¹

In the different systems of Indian thought including the Vedas and Purāṇas unqualified emphasis has been placed on the spiritual equipments of an aspirant of emancipation. Without the possession of them a person is deemed unworthy of achieving the ultimate salvation. Udayanācārya has observed in his *Tātparyasuddhi* that a person destitute of the essential merits and attainments cannot reap the fruits usually accruing from the performance of religious rites and ceremonies. And what is true in the sphere of action ordained by the scriptures is equally true in the sphere of the Supreme knowledge serving as a means to emancipation.² The author of the *Nārādīya Purāṇa* has equally insisted upon the presence of the four requisite qualifications in an ordained seeker of salvation. They are :—(1) temperate disposition produced by the mortification of passions³; (2) possession of discriminating knowledge between eternal and ephemeral things⁴; (3) absolute disinter-

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1. Evaṃ bhaktimatāṃ Viṣṇau kriyāyogaratātmanāṃ/
Sarvapāpāni naśyanti pūrvajanmārjitāṃvai//
Pāpakṣayācchuddhamatir vānchati jñānamuttamaṃ/
Jñānaṃ hi mokṣadam jñeyaṃ tadupayaṃ vadāmi te//
Ibid., 45-46.

2. Yastu anadhikāryeva pravartate Karmakāṇḍa iva/
brahmakāṇḍe sa na phalabhāgbhavati//
Vide Tātparyasuddhiḥ p. 16.

3. Śamādiguṇasampanno mumukṣurjñānambhyaḥ et/
Nār I, XXXIII, 51a.

4. Anityāstu padārthā vai nityameko Hariḥsmṛtaḥ/
Anityāni parityajya nityameva samāśrayet//
Ibid., 48.

estedness in respect of enjoyment of the fruits of action both in the present life and hereafter¹, and (4) aspiration for emancipation. The fulfilment of these four preconditions are imperative. Śaṅkarācārya in the course of his exposition of the *Brahmasūtra* (I, I, I.) has stated in the clearest term that they are conditions precedent for spiritual cleansing and the realization of unity of the individual self with the Absolute Brahman. The need for the compliance with them derives its sanction from the utterance of the Upaniṣad. The author of the *Nāradiya Purāṇa* was equally conscious of their efficacy for spiritual purging.

The *Nāradiya Purāṇa* maintains that self is of two types, namely (1) Supreme self (*para*) and (2) individual self (*apara*).² This twofold division of self as such has been expressly stated in the Upaniṣad. The Supreme self is absolute in its nature and as such is bereft of any qualities possible or actual. The individual self on the other hand is endowed with egoism and as such differs from the former in the empirical sphere.³ The 'I'-consciousness invariably refers to the individual self. It exists within the physical bodies of the beings and is termed as self *qua* witness (*sākṣin*). The self which is beside and beyond it is called the Supreme One. Further the physical body is considered as a field (*Kṣetra*) and as within it resides the individual self, so it comes to bear the designation of the knower of the field (*Kṣetrājña*). Whereas the Supreme self is unmanifested, imperishable, transparent and omnipresent in its nature.⁴

1. Ihāmutra ca bhogeṣu viraktaśca tathā bhavet/
Ibid., 49a.
2. Ātamānaṃ dvididhaṃ prāhuḥ parāparavibhedataḥ/
Dve brahmaṇī veditayye iti cātharvaṇī śrutiḥ//
Nār. I, XXXIII, 56.
3. Parastu nirguṇaḥ prokto hyahamkārayuto' paraḥ/
Ibid., 57a.
4. Pañcabhūtātmake dehe yaḥ sākṣi hṛdaye sthitaḥ/
Aparaḥ procyate sadbhiḥ paramātmā paraḥ smṛtaḥ//
Śarīraṃ kṣetram ityāhuḥ tatsthaḥ kṣetrājña ucyate/
Avyaktaḥ paramaḥ śuddhaḥ paripūrṇa udāhṛtaḥ//
Ibid., 58-59.

And it has already been referred to above that the knowledge of unity between the individual and Supreme self liberates from the bondage of the worldly existence. This self alone is eternal and everlasting principle. It is one and without His coequal.¹ The entire universe is the manifestation of it and as such cannot be considered as different from Him. The idea of difference is only apparent and unreal and as such is engendered by the difference that exists in knowledge of individual subjects.² The Vedas and the Upaniṣads have declared in bold accents that the Absolute Brahman alone is real and the universe is an appearance. The Absolute Brahman is immutable. It is neither the performer of an action nor the enjoyer of its fruits. It is of the nature of eternal light and is the cause of cause.³ It is due to the hypnotic spell of ignorance (*māyā*), the plurality appears in the Supreme self. This ignorance is neither real nor unreal. It is not even of the nature of both real and unreal. It is inexplicable and ineffable and is the begetter of the notion of difference.⁴ The light of Supreme knowledge dispels the darkness of ignorance of an individual self and delivers him from trammels of worldly existence in the shape, ever-revolving cycle of birth and death.⁵ The *Nāradiya Purāṇa* has placed tremendous emphasis on the practising of meditation as an infallible means for the

1. Ekam evādvitīyaṃ yatparaṃ brahma sanātanaṃ/
Nār. I, XXXIII, 62a.
2. Samyag jñānavihīnānāṃ dṛśyate vividhaṃ jagat/
Paramajñānināṃ etat parābrahmātmakaṃ dvija//
Ibid, 66.
3. Na tasya karma kāryaṃ vā rūpaṃ varṇaṃ athāpi vā/
Kartṛtvaṃ vāpi bhokṛtvaṃ nirguṇasya parātmaṇaḥ//
Nidānaṃ sarva hetūnāṃ tejo yat tejasāṃ paraṃ/
Ibid., 63-64a
4. Nāsadrūpā na sadrūpā māyā naivo' bhayātmikā/
Anirvācyā tato jñeyā bhedabuddhipradāyinī//
Ibid., 69.
5. *Ibid.*, 70-71.

attainment of enlightenment and the consequential extermination of the veil of ignorance.¹ The eight varieties of spiritual exercises which are accessaries to the upliftment to the highest plane of contemplation, have been elaborately treated of in it.² And it is needless to observe that they are in strict conformity with the *Yogasūtra* of Patañjali.

Section II

The problem of emancipation cannot be studied in an isolated manner. It is interconnected and interlinked with the different systems of Indian thought. So a correct understanding of its bearings and affiliations in the different systems of Indian thought is indispensable for the determination of the nature of emancipation as expounded in the Paurāṇika literature. Akṣapāda has elucidated the nature of the ultimate emancipation in his aphorism³. Vātsyāyana, while commenting on this aphorism, has exposed the nature of the state of emancipation of an individual self. He has observed that after the attainment of emancipation, an individual self becomes free from fears, change and death. In that state it becomes identical with the absolute Brahman⁴. It is evident that Vātsyāyana, one of the foremost propounders of the Nyāya system of thought has endorsed in *toto* the monistic conception of emancipation. It is undeniable that a section of Neologicians has raised a dissentient voice and has repudiated the view of Vātsyāyana. But the author of the *Nyāyabhāṣya*

1. *Ajñānam nāsayed yogī yogena munisattama/
Aṣṭāṅgaḥ siddhyate yogastāni vakṣyāmi tattvataḥ/
Nār, XXXIII, 72.*

2. *Ibid.*, 73-132.

3. *Tadatyantavimokṣo'pavargaḥ/*

4. *Tadabhayamajaramamṛtyupadam brahmakṣemaprā-
ptiriti/
Vātsyāyana's bhāṣya on NS-I, 1. 22.*

has expressed the opinion of the monistic Vedāntins, so far as the nature of emancipation is taken into account.

Vātsyāyana has elaborately dealt with the question, whether there is an experience of everlasting pleasure in the state of emancipation¹? It is worthy of remark that Bhāsarvajña has categorically stated in his *Nyāyasāra* that perpetual bliss becomes revealed in ultimate salvation². He was one of the foremost exponents of the Kāśmīra school of logic and his classical treatise was commented upon by a host of commentators. His view indubitably proves that a section of logicians believed in the manifestation of perpetual bliss in the highest consummation. Laterly Sucarita Miśra, the Mīmāṃsist of the Bhatta School has upheld an indetical opinion. But Pārthasārathi Miśra despite his allegiance to the Bhatta school does not think that eternal felicity is experienced in emancipation. The pros and cons of this crucial problem has comprehensively been dealt with in the *Vātsyāyanabhāṣya*. It is remarkable that the Upaniṣads have proclaimed *ad nauseam* that Brahman is of the nature of Supreme bliss. And the realization of the identity of an individual self with it constitutes emancipation. The *ex cathedra* utterance of the Upaniṣads leaves no room for doubt that everlasting bliss makes itself felt in the state of blessedness. But the author of the *Nyāyabhāṣya* has taken the expression, everlasting bliss in a figurative sense. He is positive that it signifies the mere absence of pain³. There is a deeper

1. Nityaṃ sukhamātmāno mahattvavan mokṣe vyajyate....

Ibid.

2. Tasmācchivadarśananmokṣa iti/

Nyāyasāra, p. 95.

3. Sukhaśabda ātyantike duḥkhābhāve prayukta ityev-
amupapadyate/

dr̥ṣṭo hi duḥkhābhāve sukhaśabdaproyogo bahulaṃ
loka iti //

Vātsyāyana's *bhāṣya* on NS, I. 1. 22.

reason which has impelled Vātsyāyana to reject the primary meaning of the word, bliss and the acceptance of its figurative sense. He has observed that the admission of everlasting bliss in emancipation will turn out to be an object of attachment. And it is universally acknowledged that it operates as an impediment to the attainment of emancipation. So the promise of everlasting bliss is bound to defeat its own end. It will tighten the chain of worldly existence instead of paving the path of ultimate liberation¹. But Udyotakara, the author of the *Nyāyavārtika* has struck a discordant note to the cogency of the view elucidated above. He concurs with Vātsyāyana that the seeking of emancipation induced by the attachment towards bliss is bound to become abortive. He has equally emphasized that the striving for salvation out of aversion towards pain is also ineffectual to achieve the desired end. Since both attachment and aversion are the bondage which also passes under the name of worldly existence. So the view of the author of the *Nyāyabhāṣya* stands exposed to serious objection. He has admitted that infinite bliss does not incite any aspirant for salvation. He has attributed the aspiration for the highest goal to the natural aversion which exists in human mind towards pain. But it has already been observed that aversion like attachment equally enthralls mankind. So the opinion of Vātsyāyana lays axe at the very root of the conception of emancipation.

But the author of the *Nyāyabhāṣya* has anticipated this predicament. He has argued in defence that a spiritual aspirant does not seek salvation out of aversion towards pain. Since his mind is purged of attachment and aversion alike. The deep sense of renunciation blocks the entrance of aversion, indignation and other lower passions of animal life. He maintains an attitude of strict neutrality in respect of pain. This

1. Nityasukharāgasyāprahāṇe mokṣādhigamābhāvo rāg-
asya bandhanasamājñāt /
Ibid.

position may be summed up as follows. An aspirant of ultimate emancipation has neither aversion towards pain nor attachment towards everlasting bliss. So the possibility of eternal felicity in Supreme blessedness cannot serve as an inducement to a spiritual aspirant. The author of the *Nyāyabhāṣya* has rounded up the present discourse by observing that whether there be perpetual bliss or not in the state of emancipation, it is not liable to doubt that a genuine aspirant invariably reaches that ideal state¹. It is true that this observation of Vātsyāyana proves his somewhat slight leaving for admitting the existence of eternal bliss in emancipation. But a critical reflection renders it evident that he was not in favour of accepting this position. The question may be asked :—“Why the author of the *Nyāyabhāṣya* was not prepared to recognize the manifestation of everlasting bliss in the highest consummation of human life? The Upaniṣads have emphatically declared the existence of it in that ideal state. Besides, there are convincing reasons which built up that contention. Yet the author of the *Nyāyabhāṣya* is reluctant to give his seal of approval to this viewpoint. What has led him to accept the figurative meaning of the expression, ‘bliss’ reiterated in the Upaniṣadic utterance, instead of the primary one”?

Vācaspati, the author of the *Nyāyavārtikātātparyatikā* has furnished answers to these relevant posers and has brought to light the underlining significance of the position of Vātsyāyana. In his *Tātparyatikā* he has observed that the promise of everlasting bliss in emancipation is bound to engender an inordinate inclination for it in the mind of a spiritual aspirant. As an inevitable consequence of it, he will be lured to indulge in sensual pleasure and delight. And obviously this will render the attainment of emancipation absolutely impossible. This viewpoint has also been endorsed and elaborated

1. Yadyevaṃ muktasya nityaṃ sukhaṃ bhavati; athāpi
na bhavati,

Nāsyo 'bhayoḥ pakṣayor mokṣādhigamo vikalpata iti /
Vātsyāyanadhāṣya on NS I. 1. 22.

by Udayana in his *Ātmatattaaviveka*. He has sounded a note of warning that the longing for everlasting bliss will terminate in a tragic end. It will amount to courting disaster instead of averting it. The hankering after eternal bliss will not remain confined to it. The allurements of the pleasure of animal life also will be irresistible to him. It is attested by experience that a person desirous of obtaining a good thing makes endeavour for its attainment. But if his attempt is thwarted due to an impediment, his activities become directed towards lesser objects. Undoubtedly the deliverances of the Upaniṣads and convincing reasons lend powerful backing to the possibility of everlasting bliss in emancipation. But the possibility of the evil consequences induced the Naiyāyikas to repudiate the existence of everlasting felicity in emancipation. It is a resume of the viewpoint advocated by the Naiyāyikas who do not admit the manifestation of eternal bliss in the state of ultimate salvation. But Maṇḍana Miśra has made an attempt to bring home that the apprehensions of the Naiyāyikas are absolutely without any foundation. His point of view as elaborated in his *Brahmasiddhi* may be succinctly represented as follows :— The contention that the possibility of everlasting bliss in emancipation is bound to be attended with grim prospect of moral aberration of the aspirant, betrays only slipshod thinking of the opponent. It deserves to be borne in mind that an ardent seeker of salvation usually turns back from the temporal things and remains allergic to them. But consider, even the case of the absolute monarchs who dream to establish a world empire. The political science has imposed duties and restrictions upon them. It has exhorted them to bring the six specific types of lower passions, namely, lust, anger and so forth under subjection. The directive of the political science is imperative in its character. The subjugation of the senses has been repeatedly stressed as indispensable for a king bent upon achieving victory. If the mortification of the passions be possible even in the desire for gaining an empire, then, what ground can be there to warrant apprehension in the event of the admission

of eternal bliss in emancipation? The author of the *Brahma-siddhi* has taken considerable pains to defend the revelation of perpetual bliss in the state of ultimate liberation. The exponents of the Sāṃkhya-Yoga system of thought have not admitted the manifestation of everlasting happiness in the ideal plane of salvation. The author of the *Nāradya Purāṇa* has placed unqualified emphasis upon the fact that Viṣṇu as the Supreme Lord of the Universe is of the nature of supernal felicity.¹ Infinite bliss is the reward which a devotee is entitled to feel in the state of blessedness. And it is needless to observe that this becomes possible by means of unbounded generosity and grace of Him².

Section III

So far the elaboration of the conception of emancipation is concerned, the *Nāradya Purāṇa* agrees with the two chapters of the *Mokṣadharmaparvan* of the *Mahābhārata*.³ The conversation between the king, Janadeva and Pañcaśikhācārya has been reproduced to expose the Sāṃkhya theory of emancipation. In answers to the queries of the king, Pañcaśikhācārya has recounted the universal character of sorrows and sufferings

1. Ānandamjaraṃ brahma...../

Nār I, XXXIII, 22a.

Jñānarūpḥ sa śānandam...../ *Ibid.*, 11.

Paramātmā parānandaḥ sarvo 'ṣādhivivarjitaḥ /

Jñānaikavedyaḥ paramaḥ saccidānandavigrahaḥ //

Ibid. 1. III. 22.

2. Taṃ prāhur mokṣadaṃ Viṣṇuṃ munayastattvadar-
śinaḥ / *Ibid.*, XXXIII, 10

Taṃ vidyān mokṣadaṃ Viṣṇuṃ nārāyaṇamanāmayam/

Ibid., 9.

Dhyānasmṛtaḥ pūjito vā śrutaḥ praṇamito pi vā /

Svapaṭhaṃ yo dadātīśastāṃ vande puruṣottamaṃ //

Ibid., I. ii. 55.

3. Mbh. Śānti Parva, CCXIII-CCXIX.

of human life.¹ He has also dilated on the incubus of ignorance. The great seer-philosopher has given a comprehensive exposition of the Cārvāka materialistic viewpoint and its refutation. The sceptic affirms that the destruction of the soul is universally known fact and stands attested by perceptual evidence. The admission of the existence of soul after the annihilation of the physical body is absolutely untenable. The appeal to the authority of the Veda to confirm this conclusion also deserves unconditional condemnation.² It is equally obnoxious to hold that death is tantamount to the re-instatement of the intrinsic nature of the self. And an identical is the case with the doctrine according to which the loss of the sense organs amounts to the partial destruction of the soul. In human mind doubt creeps in as to whether a particular standpoint is true or false. And if no reason is set forth in favour of one alternative, then, the clinching of the issue is bound to remain absolutely impossible. As an organ of cognition, perception serves as foundation of inference and verbal testimony. It also supersedes them. In the event of the presence of perception *qua* cognitive organ, the utility of verbal testimony is totally dispensed with. And likewise in the absence of perception, nothing is conclusively proved by means of inference and verbal testimony.³ It is needless to speculate on a particular subject of dispute by relying upon inference alone. The Cārvākā materialists recognize per-

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1. Jātinirvedamuktṡā sa karmanirvedam abravīt/
Karmanirvedam uktṡā sa sarvanirvedam abravīt//
Nār I, XLV, 22.
 2. Dṛṣyamāne vināśe ca pratyakṣe lokasākṣike/
Āgamātparamastīti bruvannapiparājitaḥ//
Ibid., 24.
 3. Asti nāstīti cāpyetattasmin nasitu lakṣaṇe/
Kin adhiṣṭhāya tad bhūyāl lokayātrāviniścayaṃ//
Pratyakṣaṃ hyetayor mūlaṃ kṛtāntaṃ hyetayorapi/
Pratyakṣo hyāgamo bhinnaḥ kṛtānto vā na kiṃcana//
Nār I, XLV, 2728.

ception as the only organ of cognition. It is in conformity with their fundamental standpoint. They have repudiated the authenticity of inference and verbal testimony. And this has been made with ulterior purpose or repudiating the existence of soul as distinct from the body and other supersensuous entities postulated by the thinkers of orthodox school of thought. The sceptic affirms that soul is not dissociated and distinct from the physical body.¹

Instances can be multiplied to substantiate this contention. The potentiality of producing leaves, flowers, fruits, roots, barks, branches, colour and taste remains latent in the self-same seed. Obviously it is undeniable that the seed in question is distinct in its intrinsic nature from its multifarious products. The consideration of this phenomenon demolishes the doctrine that the basic cause must be of identical nature with its effect. The grass and water eaten and drunk by a cow yield milk and butter which are materially different from them. The substances like barley and other grains, when steeped in water for three consecutive nights, generate the power of intoxication. Certainly it is different from its constitutive elements. In an identical manner from semen spring forth intellect, ego, mind and the body inspite of their distinctness from the material cause. This analogy may be extended to other kindred phenomena with equal propriety. The friction of two pieces of wood generates fire which is admittedly different from its cause. The diamond called *Sūryakānta* by coming into contact with the rays of the sun emits fire. A substance heated by fire dries up water. In an identical way knowledge is produced by means of contact of the mind and soul which are gross matter in their essential nature. As magnetic diamond moves a piece of iron, likewise knowledge moves and controls the different sense-organs. Therefore, the soul is not in any way

1. Nānyo jīvaḥ śarīrasya nāstikānām mate sthitah//

Ibid., 29b.

a distinct substance from the physical body.¹

But this doctrine is exposed to fatal objections. First, a dead body is invariably perceived to be bereft of consciousness. The cessation of consciousness is coeval with the occurrence of death. Were consciousness (*caitanya*) an intrinsic attribute of the physical body, then, it would abide in it even after death. This fact authenticates that the soul *qua* consciousness is endowed with a distinct entity of its own. Under no circumstances can it be held to be identical with the body. In the second place, the Cārvāka materialist does not believe in the existence of a subtle body capable of undertaking a journey for the other worlds. But it is a fact that they invoke deities for the remission of fever and the removal of incurable diseases. Indisputably these deities are admitted as subtle entities. If they were the gross products of five elements, then, certainly they would have been perceivable like other material objects. So the denial of the subtle bodies in one place and the admission of them in another situation is an obvious paradox. In the third place if the soul were not a distinct entity from the material body, then, both moral and non-moral actions will cease to exist with the passing away of it. And with the extinction of action as such the worldly existence in the shape of birth and death will come to an end. The performance of moral and non-moral actions is the fountainhead from which flow the stream of birth and death which is accorded the designation of cosmic order. So the destruction of the action will inevitably entail the abrupt cessation of the worldly existence. The worldly life renders possible the experience of the result of moral and non-moral actions in the shape of pleasure and pain. It is then and only then alone, an action can become extinct. Its annihilation together with the body is bound to debar its fruition and

1. Retovatakanikāyām ghṛtapakādhivāsanam/
Jāṭismṛtirayaskāntaḥ sūryakānto'mbubhākṣaṇam//

Nār I, XLV, 30.

the consequential origination of the cosmos.¹ In the fourth place the viewpoint of the Cārvāka materialist that the sentient beings are the products of the conglomeration of the material elements is equally untenable. The elements as such have distinct forms of their own. But its supposed effect, namely, consciousness is formless in its essential nature. It is amenable to reason that a formless thing cannot be brought into existence from any thing endowed with a distinct form.² This fundamental principle stands confirmed by the fact that the aggregation of the four elements cannot produce the formless ether. So the conclusion is irresistible that physical body which has its distinct structure cannot be assumed as identical with the soul *qua* consciousness which is characterized by the lack of either a real or an imaginary form. Therefore, the philosophical doctrine propounded by the Cārvāka materialist deserves unqualified condemnation.

The Buddhist idealists vehemently advocate that ignorance, craving and delusion are the conditions of metempsychosis.³ This ignorance may be regarded as a veritable fertile field. The moral and non-moral actions performed in the preceding birth are so many deeds cast in it. They are watered by longing and loathing and bring about the reincarnation of mankind. The ignorance together with the craving and the like adverted to above remain in a dormant state. And with the passing away of the existing ephemeral body, they combine together and generate a fresh body in its wake.⁴ But the attainment of the Supreme enlightenment completely exterminates this igno-

1. Pretabhūtapriyaścaiva devatāhyupayācanam/
Mṛtakarmanivṛttiṃca pramāṇamiti niścayaḥ//
Nār I, XLV, 31.
2. Amūrtasya hi mūrtena sāmānyamno' palabhyate/
Ibid., 32b.
3. Avidyā karma tṛṣṇā ca kecidāhuḥ punarbhavam/
Ibid., 33a.
4. Tasmin naṣṭe ca dagdhe ca cittemaraṇadharmiṇi/
Anyo 'smājīyate dehastamāhuḥ sttvasaṅkṣayan//
Nār I, XLV, 33b.-34a.

rance together with its other associates. And as a consequence of it, the absolute cessation of metempsychosis is achieved. And this is styled emancipation by the upholders of the subjective idealists.

But this conception of emancipation as advocated by the Buddhist idealists stands assailed by unanswerable objection. They uphold that the soul is one and identical with consciousness which is in a state of perpetual flux. They firmly believe that the continuum of consciousness-moments constitutes the soul. But this doctrine completely blights the prospect of the attainment of emancipation. Since individual consciousness-moments are endless to enumerate. Their manifoldness has been avowed by the Buddhist idealists themselves. Besides, during the quest of ultimate salvation the consciousness-moment takes stock of objective datum. It is clearly differentiated from repository consciousness (*ālayavijñāna*) which dawns at the time of the realization of the highest consummation. This is the basic doctrine of the *Vijñānavādins* themselves. Now if consciousness be regarded as identical with the soul, it is bound to entail an absurdity. Since it will amount to the admission that repository consciousness *qua* soul attains salvation due to the aspiration after emancipation of consciousness *qua* soul which exists in empirical plane. And it is needless to observe that such a viewpoint stands vitiated by obvious incompatibilities. How can it be possible that one person will perform an action and another will reap its result?¹ If the fruits of the act of giving away alms, attainment of learning and the practising of austerities accrue to a person other than the real performer of them, then, this will amount to the direct infringement of the cardinal canons of ethics.² The idealists essay to evade this fatal charge. They hold that an individual person is constituted of discrete

1. *Yadasyācaritaṃ karma sarvamānyātraprapadyate/
Nār I, XLV, 36a.*

2. *Evam sati ca kā prītir dānavidyātapobalaib/
Ibid., 35b.*

momentary consciousness-moments. The destruction of one individual consciousness-moment is immediately followed by another consciousness-moment. There is an obvious sequence of annihilation and origination of the consciousness moments which are the constituents of the soul. In this way runs a continuum of moments of consciousness till his final extinction. Now it is true that the performance of an action and the enjoyment of its result is not possible with reference to the self-same unit of consciousness moment. Yet it takes place in one and identical continuum. So the allegation of the orthodox thinkers is based on a partial and incomplete knowledge of the idealist philosophers.

But this defence cannot cut ice with the proponents. They have raised this poser, "What is the basis for the assumption that a fresh consciousness-moment comes into being immediately after the destruction of its preceding consciousness-moment?" The antecedent consciousness-moment is regarded by the Buddhist idealist as purely momentary in its essential character. And so it cannot be invested with the status of cause of the subsequent consciousness-moment. The very concept of causality involves the antecedent existence of it with reference to its effect. The doctrine of momentariness tears asunder the very root of the causal relationship. "The destruction *per se* of the preceding consciousness-moment is the cause of the succeeding one" retort the idealists. But this is a clear cause of paralogism, vehemently rejoins Pañcaśikhācārya. Since this may be destroyed by the stroke of a rod. But the spontaneous production of a similar thing in its place lacks evidence¹. Furthermore the Buddhist idealists aver that the series of consciousness moments is flowing without a break or an interruption. Its limitation is inconceivable. It is endless. But this is an absurd assumption. It is attested by the testimony of experience that the different seasons, namely, autumn, winter, spring and summer are revolving in a distinct

1. Yathāhi muśalair hanyuḥ śarīraṃ tat punar bhavet/
Nār I, XLV, 37 b.

order. They are appearing and disappearing in an unalterable rotation. This process is continuing unintermittently. The feeling of pleasure and pain is also turning round and round in obedience to the irrevocable laws of nature. and in an analogous way the Buddhist idealist is impelled to admit the cyclic recurrence of emancipation too in the shape of the origination and destruction of the repository consciousness.¹ The idealistic notion of emancipation has been brought to a critical pass. Its acceptance will result in turning his battery against himself. "Will the opponent be so impudent as to recognize the appearance and disappearance of emancipation like the different seasons of the year?" A section of Buddhist thinkers believe that the aggregate of all possible varieties of consciousness constitutes the soul. But this philosophical tenet is equally unworthy of acceptance. It is a self-evident fact that things which are constituted of different component elements are downright ephemeral in their essential nature. They pass away out of existence with the annihilation of their ingredient matter.² Likewise the soul will come to share the same fate with the cessation of consciousness as its constitutive elements. It is obviously needless to multiply instances.

In an identical manner a section of thinkers holds that the soul is indifferent in respect of all worldly things. It has no interest or inclination for or against anything of this universe. But this extreme view is totally unacceptable due to its inherent weakness. If the soul were not an active agent in the matter of the performance of an action, then, alms-giving and such other good deeds which are conducive to the welfare of mankind will be brought to a standstill. Similarly if it were not the exclusive enjoyer of fruits of an action, the per-

1. *Ṛtusamvatsarau tiṣyaḥ śītoṣṇo 'thapriyāpriye/
Yathā, tīrāṇi paśyanti tādrśaḥsattvasaṅkṣayaḥ//*

Nār. I, XLV, 38b-39a.

2. *Ānupūrvyā vinaśyanti svamdhātum upayānti ca/*

Ibid., 41a.

formance of scriptural rites and ceremonies will be futile.¹ "O, King these are the different kinds of speculations which arise in the mind of different persons" thus concluded the great sage, Pāṇcasikhācārya. He emphasized upon the fact that there is no criterion for determining that a particular doctrine is superior in comparison to others. There are some persons who make attempt to assess the relative superiority or inferiority pertaining to different tenets. Their mind remains enwrapped in different dogmas and doctrines without reaching a definite conclusion. Their deliberation fails to lead them to their desired goal. Their intellect remains solely preoccupied with it and gradually sinks in a tangled mesh. The different heterodoxical creeds have confronted mankind with an inescapable dilemma. In this predicament, it is only the message of the Vedas that is giving a correct lead to the suffering humanities. Those misguided individuals, who seek after fleeting sensual delights, come to grief in the end. Their sorrows are multiplied and death lies in wait for them.² But there are wise persons who are aware of the fact that the physical body is only transitory. And social affiliations are bondage in disguise. They are equally conscious that the nearest and dearest kith and kin including the beloved wife and children is only entangled in worldly existence in the shape of birth and death. They take these grim tragedies of human life into account and bid farewell to them. These enlightened persons are not born again. They finally snap the chain of birth and death. The physical body is transitory and trivial in its essential nature. It serves no useful purpose. A truly enlightened one who knows that it is the product of the five material elements, can hardly strive to protect it from decay or destruction.

Janādeva, the king of Mithilā listened to with rapt attention the sermons delivered by the sage, Pāṇcasikhācārya. The king was deeply impressed by hearing the exposition of the

1. Lokayātrāvighātaśca dānadharmaphalāgame/
Nār. I, XLV, 41b.

2. *Ibid.*, 42b-48.

conception of emancipation in the different systems of thought. It was characterized by admirable clarity and outspokenness. It stimulated his enquiries regarding reincarnation and emancipation. The king raised the following vital questions. The existence of any specific type of consciousness including the repository one as advocated by the Buddhists, has been denied of in the state of emancipation. If it be so, then, what is the utility for maintaining a line of demarcation between consciousness as such and ignorance? When the austerity, practised by a person, is set at naught with the passing away of the soul, then, what will be gain in absolute abstinence or loss in excessive indulgence? Besides, it has been repeatedly emphasised that in the state of emancipation all ties with the external things become completely severed. Now if this be the case, then, what is the object likely to serve as an inducement in the quest of emancipation.¹

The great seer, Pāñcāsikhācārya found the king under the complete sway of ignorance and morbid feeling. He took pity upon the king and consoled him to restore the tranquillity of his mind. He told the king that neither destruction nor preservation of the physical body, sense-organ or mind can be regarded as cause of emancipation.² But the descent of the supreme knowledge removes ignorance together with its products, namely, the physical body, mind and the like. It renders possible the realization of the self in the shape of experience of everlasting bliss. The physical

1. Bhagavan yadī na pretya samjñā bhavati kasyacit/
Evaṃ sati kimajñānaṃ jñānaṃ vā kim kariṣyati//
Sarvaṃ ucchedaniṣṭhaṃ syāt paśya caitad dvijottama/
Apramattaḥ pramatto vā kiṃ viśeṣaṃ kariṣyati//
Asansargo hi bhūteṣu sansargo vā vināśiṣu/
Kasmai kriyet kalpyeta niscayaḥ koṭtra tattvataḥ//

Nār I, XLV, 50-52.

2. Ucchedaniṣṭhā nehāsti bhāvaniṣṭhā na vidyate/

Ibid., 54a.

body, sense-organ and mind function by remaining inter-dependent one upon another. And with the destruction of any one of them, the rest also ceases to exist. The five material elements, namely, the earth, water, light, air and ether are the ingredients of human body. And they live at the time of death. In reality the physical body of human being is mere conglomeration of the five elements adverted to above.¹ A subtle analysis of the components of human body reveals that thought, internal heat of the stomach and vital air represent the dynamic aspect of it. These three entities move and direct the sense-organs to their respective objects. Not only this, they are the prime mover of matter and mind. They promote the digestion and assimilation of food. The five sense-organs, namely, the eyes, ears, nose, tongue and skin spring up from the mind.² Consciousness as such is associated with its three distinct types of transformation, viz., (1) associated with pleasure, (2) associated with pain and (3) dissociated from pleasure and pain.³ Colour, taste, smell, touch and structure are technically called qualities. They are the unfailing means of securing knowledge of the external objects. These remain indispensable to a human being during the entire course of his life.⁴ The performance of rites and ceremonies ordained by the Vedic injunctions is instrumental to the attainment of heaven. Absolute renunciation enables one to reach the blessed region of Brahman. The knowledge of all categories adverted to above is the surest way to emancipation. This knowledge of catego-

1. *Ibid.*, 54b-56.

2. Nar I, XLV, 57-59.

3. Tatra vijñānasamyuktā trividhā cetanā dhruvā/
Sukhanduḥkheti yāmāhur anaduḥkhāsukhetica//

Ibid., 60.

4. Śabdaḥ sparśaṃ ca rupaṃ ca raso gandhaśca
mūrtayaḥ/
Ete hyāmarāṇāt pañca sadgñā jñānasidhaye//

Ibid., 61.

ries passes under the denomination of intelligence (*buddhi*). This intelligence in its turn is termed the imperishable due to its paving the path of emancipation. It is needless to observe that the imperishability of emancipation itself accounts for the conferment of the designation, imperishable upon intelligence. The name *mahat* is also accorded to intelligence due to its leading to the realization of Brahman.¹ There are persons who consider the aggregate of the six qualities, namely, colour, taste, smell and so forth as identical with self. They are certainly impelled to do so due to the sinister influence of wrong cognition. It deserves to be reminded that endless suffering remains in store for them. Their sorrows know no bound.² But there are enlightened individuals who are aware of the fact that phenomenal things are distinct from the self. And consequently they renounce egoism and attachment alike. They enjoy absolute immunity from the torment from the worldly afflictions.³

“O’ King” declared Pañcaśikha, “it is by practising total renunciation that the doubt of human mind becomes completely dissolved”. An aspirant for emancipation should scrupulously abstain from the performance of actions, namely, the religious rites and ceremonies. Those individuals who, despite their enlightenment, fail to turn their back from actions are made to suffer the crosses and tribulations of worldly existence⁴. The wise who are endowed with spiri-

1. Teṣu karmaṇi siddhīca sarvatattvārthaniscayaḥ /
Tamāhuḥ paramaṁ suddham buddhirityavyayaṁ
mahat// Nār. I, XLV, 62.

2. Imaṁ guṇasamāhāram ātmabhāvena paśyataḥ /
Asamyāgdarśanair duḥkham anantaṁ no 'paśāmyati//
Ibid., 63.

3. Ibid., 64.

4. Tyāga eva hi sarveṣāṁ yuktānāṁ api karmaṇāṁ /
Nityaṁ mithyāvinītānāṁ kleśo duḥkhāvaho mataḥ//
Ibid., 66.

tual proficiency of the highest order, have prescribed for the performance of sacrifices with a view to making the renunciation of riches and earthly things possible. They have enjoined the observance of different religious vows for the renunciation of all possible varieties of enjoyment. They have imparted instruction for practising austerities in order to renounce delight and pleasure of worldly life. And lastly they have tendered counsel for deeply engaging oneself in contemplation in order to make the total renunciation possible. It is worthy of remark that renunciation as such reaches its highest pitch of perfection in universal renunciation.¹ The seers and sages possessing supersensuous wisdom have categorically affirmed that the Yogic contemplation paves the way for wholesale renunciation and the consequential cessation of sorrows and sufferings. They have administered admonition that the non-adoption of the path of total renunciation brings back in its way perpetual torments and afflictions.² The mind, ears, nose, eyes and other cognitive sense-organs (*Jñānendriyas*) have intellect (*buddhi*) for their locus. And the vital air, the hands performing the function of contraction and expansion, the feet executing the function of movement, the generative organ which is the source of sensual delight, the wind which brings about the evacuation of bowel, and speech are classed under conative sense-organs. And the mind is the locus of them. An intelligent person should ponder over these facts and should renounce the mind together with the intellect.³

There are five distinct types of cognition due to its production from five different sense-organs. The auditory cognition is occasioned by three conditions, namely, the auditory

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1. Dravyatyāge tu karmāṇi bhogatyāge bratānyapi/
Sukhatyāge tapoyogaṃ sarvatyāge samāpanā/
Nār. I, XLV, 67.
 2. Viprahāṇāya duḥkhasya durgatir hi yathābhavet/
Ibid., 68b.
 3. Nār I, XLV, 69-71.

sense-organ, its specific object, viz., the sound, and the mind. Similarly the tactual cognition is engendered by the tactus (the sense of touch), its exclusive object, namely, touch, and the mind. Likewise the cognition of colour is generated by visual organ, its specific object, namely, colour and the mind. The cognition of taste is engendered by the sense-organ tongue, its sole object, namely, taste and the mind. In an identical manner olfactory cognition is produced by means of three conditions, namely, olfactory organ, its only object, namely, smell and the mind¹. So the tripleness of conditions of each of the five distinct types of cognition brings the sum total to fifteen and they pass under the designation of qualities. It has already been referred to above that these fifteen qualities are the conditions of five different types of cognition. Again these fifteen qualities become productive of different varieties of mental states, due to the preponderance of any one of the three accredited qualities, namely, *sattva*, *rajas* and *tamas*². The predominance of *sattva* induces pleasure, happiness, tranquillity and so forth. The superiority of *rajas* over the two, engenders pain, sorrow, repentance, craving and intolerance. The preponderance of *tamas* occasions ignorance, delusion, dreams and drowsiness. The specific type of feeling which is agreeable and pleasant to the body and mind is called *sāttvika*; and that which is productive of disagreeableness and discontent receives the designation of *rājasika*; and that which engenders delusion is styled *tāmasika*³. The auditory sense-organ (organ of hearing) is of the nature of ether *qua* material element. The sound as such has this ether as its locus. So it is evident that ether and auditory sense-organ are the loci of sound. It is usually believed that the

1. Kārṇau śabdaśca cittam ca trayam śrvaṇasaṅgrāhe/
Tathā sparśe tathā rūpe tathaiva rasagandhayoḥ//
Ibid., 72.
2. Evaṃ pañcatrikā hyete guṇāstadupalabhaye/
Yenāyam trividho bhāvaḥ paryāyātsamupasthitaḥ//
Ibid., 73.
3. Nar I, XLV, 74-77.

cognition of sound is not the condition of ether and auditory sense-organ. But there is a section of thinkers who recognize identity between the locus and its content. And it is obvious that this will entail admission that the cognition of sound is the condition of the cognition of ether and auditory sense-organ¹. In an analogous way, tactus (sense of touch), the visual sense organ, tongue and olfactory organ are of the nature of air, light, water and earth *qua* material elements respectively. The tactus and air, the visual sense-organ and light, the sense-organ, tongue and water, and the olfactory organ and earth are the loci of touch, colour, taste and smell respectively. The case is analogous with reference to other sense-organs together with the material elements *qua* loci and their contents. But in the event of recognition of identity between the locus and its content, the cognition of content will be entitled to claim as the condition of the cognition of locus². The five cognitive sense-organs plus their five respective objects brings the total to ten. It is in this ten categories that the mind is held to reside. Since the objects, immediately after their contact with the sense-organs, become manifested in the mind³. During deep sleep (*Suṣupti*) the sense-organs, their objects, the mind, and the intellect do not remain together, as is the case in the state of wakefulness. But there is not the slightest warrant to maintain that this dissociation of them in the state of deep sleep brings about the destruction of the self. Because the state of deep sleep is the effect of the quality called *Tāmas*. In this state the sense-organs are rendered only inoperative and inert. Were it not the case, then, the sense-organs, their objects, the mind and the intellect would not again get together after the cessation of the deep sleep like the immediately preceding state of

1. Śrotraṃ vyomāśritaṃ bhūtaṃ śabdaḥ śrotraṃ smāśritaḥ/
No'bhayaṃ śabdavijñāne vijñānasyetarasya vā//
Mbh *Śānti Parva*, CCXIX, 32.
2. Mbh *Śānti Parva*, CCXIX, 33.
3. Svakarmayugapadbhāvo daśasveteṣu tiṣṭhati/
Ibid., 34a.

wakefulness. In the state of dream-experience there persists a latent trace generated by the five types of cognitions during wakefulness. And this carries the mind to the thought of the previous contact of the sense-organs with their respective objects. Consequently in dream-experience also there takes place the five varieties of cognitions adverted to above. Therefore, in dream-experience too the sense-organs, their respective objects, the mind and the intellect unite together to occasion distinct types of cognitions. When the mind becomes enveloped with the quality of *tamas*, it (the mind) draws back the sense-organs from their objects by extinguishing the light of the self. This particular period receives the designation of period of deep sleep (*susupti*). It has already been referred to above that state of deep sleep is brought to pass by the quality of *tamas*. Besides, this *tamas* overwhelms the mind with delusion and infatuation. And as a result of it, a person may be allured to perform actions which have been censured by the Vedic injunctions and which are productive of bitter result in the end¹.

The nature and function of conglomeration of the qualities have been elaborated above. A human being remains under the sway of them and performs different kinds of deeds owing to their influence. They are individuals who become completely enthralled by them. And there are a few individuals who succeed to avoid their association. The enlightened spiritualists have averred that the locus, in which the mind, sense-organs and their objects come into contact, receives the name of field (*Kṣetra*). And the self which resides within the mind is called the knower of the field (*Kṣetrajña*).² The self is distinct from the physical body constituted by the different sense-organs. Consequently the destruction of the physical body cannot bring about the destruction of the self. The stream

1. Mbh *Śānti Parva*, CCXIX, 34b-39.

2. Etadāhuḥ samāhāraṁ kṣetram adhyātmacintakāḥ /
Sthito manasi yo bhāvaḥ sa vai kṣetrajña ucyate //

Ibid., 40.

enters a river and merges in it. The river in its turn enters the ocean and merges in it by becoming bereft of its name and form. Likewise, the gross adjuncts (*Upādhis*) of the self become completely merged in the subtle ones. And the aggregate of the subtle adjuncts becomes totally dissolved in the pure self. When an individual self remains associated with the adjuncts in the shape of his physical body and sense-organs, he may be regarded either corpulent or lean. But consequent to the merger of his adjuncts in the pure self, how can he be regarded either corpulent or lean¹. An individual, who aspires for emancipation and endeavours to know the self, becomes completely unaffected with the evil consequences of actions. He remains absolutely dissociated from them like leaf of lotus dipped or filled with water. There are persons who abstain from performing sacrifices and turn back from pleasure and pain by rendering themselves free from the fetters of filial affection. It is they who become released from the bondage of worldly existence. It is they who reach the highest goal of human life. The practising of total abstinence and the act of bringing the passions into subjugation in strict compliance with the scriptural rescripts irrevocably eliminate virtues and vices together with their results. He becomes free from fear of declining age and death. He lives a life with the perfect tranquillity of mind. In his mind he directly visions the Absolute Brahman which is the disembodied spirit and is dissociated from and disconnected with all things like ether.² As the spider lives in a cobweb similarly an individual self, under the spell of ignorance inhabits in an inhabitation (body) which owes its existence to the actions performed by him. Besides, as the spider deserts its cobweb, in an identical manner a liberated soul abandons his inhabitation (body) brought into exi-

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1. Yathārṇavagatā nadyo vyaktīrjahati nāma ca/
Nadāśca tāniyacchanti tādṛśaḥ sattvasaṁkṣayaḥ//
Mbh. *Sānti Parva*, CCXIX, 42.
 2. Nār. I, XLV, 78-80.

stence due to the fruition of his actions.¹ The renunciation of *Karman* brings about the destruction of pains like a lump of clay hurled against a massive rock. As the deer shed their old horns and the snakes cast off their sloughs, likewise the emancipated persons get themselves rid of pains and sufferings. As a bird forsakes the tree about to fall in water, in the same manner an emancipated person reaches the supremely blessed region by becoming free from the feeling of pleasure and pain.² When the city of Mithilā was engulfed in fire, your illustrious the monarch-sage, Janaka declared that nothing of mine is going to be consumed by it. Janadeva, the king of Videha, listened to these instructions which were as sweet and pleasing as ambrosia. He understood the profound significance of it and thereby obtained the Supreme enlightenment. His mind became purged of sorrow. It became filled with the perfect bliss. A person who reads this account with devotion imparting the message of emancipation and holds discourses upon it, becomes free from the torment of affliction and agony. He succeeds to obtain salvation like the king Janadeva, after receiving instruction from the great seer, Pāṇḍasīkha.

The discourse between Janaka and Śukadeva as recorded in the *Nārādīya Purāṇa* sheds a flood of light on the problem of emancipation. So we give a faithful representation of that for making our present treatment elucidative and comprehensive. Śukadeva asked the following questions:—What are the duties of a Brāhmin? What is the nature of emancipation? Which of the two ways, namely, enlightenment or practising of penance is competent to lead to the achievement of

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1. Yathorṇanābhiḥ parivartamāna stantukṣaye tiṣṭhati
yātyamānaḥ/
Tathā vimuktaḥ prajahāti duḥkhaṁ vidhvansate
loṣṭhamivādimṛcchan//

2. *Ibid*, 82p-84.

Nār. I, XLV, 81b-82a.

emancipation¹? Janaka answered that the performance of the following duties is incumbent upon a Brāhmin : (1) the studying of the Vedas after the Upanayana ceremony, (2) practising of austerity, (3) renunciation of malignity, (4) showing deep reverence to the preceptor, and (5) redeeming the debt due to the deities and ancestors by observing the vow of celibacy and procreation of progeny. A Brāhmin should reside in the house of the preceptor for making the comprehensive study of the Vedas in the initial stage of life called *brahmacaryāśrama*. Thereafter by receiving his permission a brāhmin should return home. In this stage he should lead a married life and perform the duties of an ideal householder. He should purge his mind of ill-will, perform daily rites and ceremonies as enjoined by the scriptures and beget progeny. In the next stage which passes under the name of *Vānaprasthāśrama*, he should retire to the forest and adopt the life of austere ascetic. In this secluded life a brāhmin should be hospitable to strangers or guests. Besides he should offer sacrificial offering to the deities. In the final stage termed as *sanyāsāśrama*, he should render his mind free from temporal concerns and should be lukewarm and indifferent either to pleasure or pain. He should adopt the life of total renunciation.²

The doubt crept into the mind of Śukadeva. He drew the attention of Janaka to the fact that the light of eternal enlightenment, which is the sole cause of emancipation, may break even before the observance of the duties and vows enumerated above. Now if it falls out to be true, then, will the adoption of the three consecutive stages of life remain as an incumbent duty as adverted to above³? Janaka answered

1. *Kim kāryaṃ brāhmaṇeneha mokṣarthaśca*

kimātmakaḥ/

Kathaṃ ca mokṣaḥ praptavyo jñānena tapasāthava//

Nār I, LIX, 10b-11a.

2. *Nār I, LIX, 12-16.*

3. *Ibid., 17-18.*

that as the achievement of emancipation is not possible without supreme enlightenment, in an analogous way the supreme enlightenment in its turn is not attainable without the grace and close association of the spiritual preceptor.¹ The learned have verily compared this worldly existence with an ocean, the preceptor with the chief steersman and the highest enlightenment with a sailing vessel.² Therefore, a person should endeavour to acquire supreme enlightenment from his preceptor in order to cross the ocean of worldly existence. After reaching the highest goal of life, he should leave aside both the preceptor and enlightenment.³ The wise of great antiquity have laid down the four distinct types of religious duties to be strictly observed in the four stages of human life enumerated before. The supreme consideration which induces them to place unqualified emphasis on the performance of these duties assigned to the four stages of life, was to impart spiritual discipline and prevent the possibility of falling out of use the elaborate process of ritualism prescribed in the scriptures.⁴ An individual should perform these religious duties with utmost devotion. And it is at the end of numerous lives, he becomes entitled to reach the highest goal only after the total renunciation of all results of moral and non-moral actions.⁵ It is, however, worthy of remark that a person who is able to bring under subjugation his passions together with the mind as the direct result of

1. Na vinā Jñānavijñāne mokṣasyādhigamaḥ bhavet/
Na vinā gurusambandhāj jñānasyādhigamastathā//
Ibid., 19b-20a.
2. Ācāryaḥ plāvayitā tasya jñānaṃ pleva iho 'cyate/
Ibid., 20b.
3. Vijñāya kṛtakṛtyastu tīrṇastadubhayaṃ tyajet/
Ibid., 21a.
4. Anucchedāya lokānāṃ anucchedāya karmaṇāṃ /
(Pūrvair ācarito dharmascaturasramyaramkataḥ) //
Nār I, LIX, 21b.
5. Kṛtvā śubhāśubhaṃ karma mokṣo nāmehalabhyate /
Ibid. 22a.

austerities practised throughout innumerable consecutive lives, attains emancipation even in the initial stage which passes under the name of *brahmācaryāśrama*.¹ Certainly the rest of the stages lose their utility for him, when it comes to pass that an individual has reached the highest destiny even in the initial stage of life.

An aspirant for emancipation should cast off the qualities, *rajas* and *tamas*. He should get himself permeated by the rarefied and refined quality, *sattva*. He should fervently desire for the achievement of the union between the Supreme and individual self.² An aquatic animal even living in water remains completely detached from it. In an identical manner an individual person, while perceiving himself in the different classes of animals and *vice-versa* in himself the different classes of animals, should remain aloof from and unaffected by his surroundings.³ A spiritually proficient person has no longing or loathing for pleasure or pain. He shivers his association from his physical body and makes his uneven mind even. After the passing away of this evanescent material body out of existence, he soars at a great height above earth like a bird of prey and reaches the region of everlasting bliss.

In ancient times king Yayāti recounted this gospel of profound significance on the problem of emancipation. He averred that it is only to those spiritually enlightened persons that the Supreme self which is immanent in all beings becomes revealed. The attainment of identity and oneness with the supreme Brahman is dependent upon the spiritual uplift-

1. Bhāvitaiḥ Kāraṇaiścaryam bahusamsārayoniṣu /
Āśadayati śuddhātmā mokṣam vai prathamāśrame //
Ibid. 22b-23a.
2. Rājasānstāmasānścavaiva nityam doṣān vivarjayet /
Sāttvikam mārgamāsthāya paśyed ātmānamātmanā //
Ibid. 24b-25a.
3. Sarvabhūteṣu cātmānam sarvabhūtāni cātmani /
Sampaśyan naiva lipyeta jale vāricaro yathā //
Nār I, LIX, 25b-26a.

ment of an individual.¹ He should neither be a source of fear to others nor be apprehensive of fear from others. He should renounce all worldly desires. He should not have ill-will against any body and should bring the movement of his unruly flesh under subjection. He should practise non-injury and non-violence to all beings by his body, mind and speech. He should purge his mind of sensual desires, anger and malignant malice. He should bring about the closest association between the mind and the soul. He should not be glad at heart by hearing pleasant words or seeing pleasant sight. He should not feel sore at heart by hearing unpleasant words or seeing unpleasant sight. He should treat praise and censure, gold and iron, pleasure and pain, summer and winter, good and evil, agreeable and disagreeable, life and death as equal. These are the surest and infallible ways which lead to the achievement of the highest goal of human life in the shape of the realization of unity of the individual self with the Absolute Brahman.² A tortoise after the expansion of its limbs again brings about their contraction. Likewise a person, after the total renunciation of earthly things and carnal desires, should achieve the mortification of his mind and senses by practising self-denial and self-abnegation.³ A lamp illumines the house enveloped in darkness. In an identical manner enlightenment serves to reveal the Supreme self.⁴

1. Jyotirātmani nānyatra sarvajantuṣu tatsamaṁ /
Savyaṁ ca śakyate dṛṣṭuṁ susamāhitacetasā //
Ibid. 28b-29a.
2. Mbh Śanti Parva, CCCXXVI, 33-38.
3. Prasāryeha yathā'ṅgāni kūrmaḥ samharate punaḥ /
Tathendriyāṇi manasā samyantavyāni bhikṣunā //
Ibid., 39
4. Tamaḥparigataṁ veśma yathā dīpenadrīṣyate /
Tathā buddhipradīpena śakya ātmā nirikṣitum //
Ibid., 40.

CHAPTER VII THE DOCTRINE OF TANTRA

Section I

Definition of Tantra

We now propose to dwell upon the basic principles of the Tāntrika cult which have been expounded in the *Nāradya Purāṇa*. We consider that a survey of the salient features of the Tantra literature is indispensable for its clear understanding. Besides, we cannot give a wide berth to the consideration of the vehement vituperation to which it has been subjected by the protagonist of heterodoxy. The expression, 'Tantra' signifies sacred scriptures which were revealed in the shape of dialogue between Śiva and Pārvatī for the welfare of the people of the fourth cycle of human ages (*Kaliyuga*)¹. It is not, however, possible to fix the connotation of the generic term 'Tantra' with any amount of precision. Broadly speaking the three specific types of scriptures command authority with the three different sects. The *Samhitās* contain the secret doctrines of the Vaiṣṇavas, the *Āgamas* those of the Śaivas and the *Tantras* those of the Śāktas. It is, however, worthy of remark that this distinction has not been unfrequently passed under the generic term, Tantra. Furthermore the Tantra admits of twofold classification, viz., *Āgama* and *Nigama*. In *Āgama* Pārvatī is the enquirer and Mahādeva furnishes answer. But in *Nigama* Mahādeva is the enquirer and Pārvatī gives answer to clinch the doubt. It is interesting to observe that the authors of the Tantra consider both *Āgama* and *Nigama* as significant epithets. They have offered interpretation of each initial letter consti-

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1. Kṛte śrutyuktācārastretāyyāṃ smṛtisambhavaḥ/
Dvāpare tu purāṇoktaṃ kalau āgamakevalaṃ//

Kulārṇava Tantra.

tuting these two expressions. So far the term *Āgama* is concerned, the initial letter, 'ā' stands for 'āgata' which means emanated from the mouth of Śambhu; 'ga' stands for 'gata' which signifies entrance into the mouth of the daughter of the Himālaya (the devī or Pārvatī); and the letter 'ma' stands for 'mata', that is, to which approval has been accorded by Vāsudeva. In an identical manner in the expression, 'Nigama', the preposition, 'ni' stands for *nirgata* which means emanated from the mouth of the daughter of the Himālaya; the letter, 'ga' stands for 'gata', that is, entrance into the ears of Śiva; and the letter, 'ma' stands for 'mata' i. e., confirmed by Vāsudeva.

The etymological meaning of the word, *Tantra* is a 'warp'. And the figurative sense of it is a series without a break or a pause. But in the sphere of religion it signifies ordainment on ritualism. Further this expression was extended to the system of secret doctrine and ultimately to the treatises, laid down with meticulous precision. The great Śaṅkarācārya has mentioned in the names of sixty four Tantras and only a few of them have survived the tide of oblivion. The names of the authoritative works on Tantra, which are available at the present day, may be set forth as follows:—The *Mahānirvāṇa*, *Kulārṇava*, *Tantratattva*, *Kālika*, *Rudrayāmala*, *Śaktisaṅgama*, *Tantrakaumudī* and the *Śāradātilaka*. The Tantras have been accorded the fourth position in the order in the scriptural texts of the Hindus. The preceding three distinct types of scriptures pass under the names of *Śruti*, *Smṛti* and *Purāṇa*. Despite the fact that the Tantras are integral of the Purāṇas, their greater antiquity is not liable to dispute. It has authoritatively been laid down that Dattātreyā who is regarded as an incarnation of the Hindu trinity, namely, Brahmā, Viṣṇu and Maheśvara is the real author of the Tantras. The profound significance of it lies in the fact that all the sacred books of the Hindus which receive the designation of Tantra are the direct revelation of the three divinities who occupy the position of Supreme importance in Hindu pantheon. But it

has, however, already been referred to above that the Tantras have been handed down in the shape of a dialogue between Śiva and Pārvatī. And it ostensibly professes to reveal the secret and mystical doctrines which are to be practised by their devotees. It has also been stated that it is the central or fifth mouth of Śiva that delivered the message of Tāntrika cult for the welfare of humankind. It has been emphatically stressed that these Tāntrika doctrines and practices should not be revealed to the uninitiated. It is to be verbally communicated by the *Guru* to his initiated disciple¹. The *ipsissima verba* of the allegorical utterances of the Tantra śāstra may be quoted for its confirmation. "The Vedas, the Śāstras and the Purāṇa are like a public woman, but the doctrine revealed by Śambhu i. e., the Tantra remains veiled like a chaste housewife²". The obvious import of it is that under no circumstances the secret doctrines of the Tantra should be disclosed to the laities³.

Kulluka Bhatta in his course of commentation on first verse of the second Chapter of the *Manusamhitā* has expressly stated that Śruti admits of a twofold classification, namely, (1) *Vaidiki* and (2) *Tāntrikī*⁴. It is remarkable that they have overridden even the Vedas in different parts of India where religious rites and ceremonies are governed by the Tantras. There are numerous Tāntrika schools with their age-old traditions and the distinctions *inter se* remain obscure and un-

1. Manavo 'mī sadā gopyā na deyā yasya kasyacit/
Bhaktiyuktāya śiṣyāya' deyā vā nijasūnave//
Nār I, LXIX, 141.
2. Vedasāstrapurāṇāni sāmānyaganikā iva,
Yā punaḥ sāmabhavī vidyā guptā kulabadhūriḥ/
Tantrasāra (Ed. R. M. Chatterji) p. 691.
3. Śatthebhyah'paraśiṣyebhyo vaṁcakebhyo'pi mā vada /
Nār I, LXVIII, 93b.
4. 'Śrutīśca dvividhā vaidikī Tāntrikī ca'
Kulluka Bhatta's Tikā on MS, II, i, 1.

intelligible beyond the esoteric circle of adherents. The ritualism of the Tantras advocated by the Dakṣiṇācārins is in conformity with the injunctions of the Vedas, while that of the Vāmācārins is in direct conflict with them. It is undeniable that the sphere of the influence of the Tantra remains unchallenged even in the circle of those who are adherents of different creeds and faith. The Tantra in laying down its doctrines and rules of religious practices is chiefly guided by humanitarian consideration. It does not recognize distinction of colour, caste, creed or sex. It is free from all parochial injunction and as such stands in sharp contrast with the Vedas. Even the Śūdra and woman are not debarred to participate or outclassed in matter of performing religious rites and ceremonies enjoined by the Tantras. The Tantra has shown its profound reverence towards woman by offering to her the most exalted position¹. Woman has been invoked as the mother of the universe. It is she who bears the designation of *māyā*. It is she who creates this creation; it is she who preserves this creation; and it is she who destroys this. She is also called Jagadambā, that is, the mother of the universe. Unreality is not aligned to Her. There is nothing in Her creation which may be regarded as evanescent. All things created by Her are imperishable and remain permeated with the perennial reality borrowed from Her. This cosmic order which owes existence to Her has not sprung from dust. It will not return to dust. The beings of both the terrestrial and celestial regions are equally victims of temporal temptation and earthly desires before Her. She is equally bestower of earthly happiness and emancipation. Women of all classes are direct incarnations of this mother of universe. The Tantra considers all women embodiment of *Śakti* and has warned that even the slight insult to them will be a deadly sin. Whoever ill-treats a woman, incurs the indignation of Jagadambā; and the act of showing reverence to her is verily tantamount to

1. Vanitā yuvatī ramyaḥ prīṇayeddevatādhiyā /
Nār, I, LXXXVII, 79a.

offering adoration to Jagadambā Herself¹. The *Mahānirvāṇa Tantra* has banned the rite of *satī*. It has enjoined that even a woman may be a Guru and initiation by her results in the accretion of increased spiritual benefit. And it does not stand in need of elaboration that all these directives of the Tantra are in direct conflict with the Vedic injunction. It will not be out of place to mark that this exalted position which has been accorded to woman has no parallel even in the West. The status of spiritual teacher of a woman has not been recognized in any religious system of the world.

The contents of the Tantra may be briefly enumerated as follows :—The glorification of the Supreme. Speculation on the problem of the creation and destruction of the cosmic order. Elaboration of the process of worship of the deities. Arrangement of beings into different categories. An account of planetary system. Narration of the different orders of worlds and hells. Description of the six centres of human body. Prescription of religious duties for the different ages and stages of human life. The elaboration of sacraments and consecration of the idol of deity. Elucidation of the mystic diagrams. Symbolical movements of fingers. Different forms of spiritual exercises and adoration. Consecration of tanks, wells and temples. Enumeration of sacred places. Description of mute muttering of mystical and secret letters. Elaboration of religious rites and ceremonies including *puraścaraṇa* and *śaṭkarmasādhana* and contemplation.² In short they give information on all branches of knowledge and may be favourably compared with the encyclopaedia of the modern times.

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1. Strīṇāṃ prahāraṃ nindāṃ ca kautilyaṃ vāpriyaṃ
vacah /

Ātamano hitam anvicchan kālibhaktō vivarjayet //
Nār I, LXXXV, 19.

2. sṛṣṭisca pralayaścaiva devatānāṃ yathārccanaṃ /
sādhanañcaiva sarveṣāṃ puraścaraṇameva ca //
śaṭkarmasādhanañ caiva dhyanāyogaśturvidhaḥ /
Saptabhir lakṣaṇairyuktamāgamamātabhidur budhaḥ //
Vārāhī Tantra.

The Antiquity of The Tantra

We now propose to deal with the problem of the date of the Tantras. A section of western scholars under the sway of racial bias has affirmed that the Tantra is of recent origin. They are of opinion that these works were written either in the 6th or 7th century of Christian era. The academic circle of India is quite familiar with the megalomania of these European charlatans who fell flattered by belittling India's past culture, religion and civilization. We do not want to present an elaborate refutation of the views expressed by them. We have intentionally refrained from introducing controversial points which are likely to confound the whole issue. The opponent holds that the Tantras are of recent origin, since they have prescribed the adoration of Śakti. So far as the Vedas are concerned, there is the *Sarasvatī-sūkta*, the Yajurveda contains the *Lakṣmī-sūkta* and the Tenth *Maṇḍala* of the *R̥gveda* has the *Devīsūkta*. The *Chāndogya* and *Talavakara* Upaniṣads have narrated the account in which Umā, the daughter of the Lord of mountains, taking her seat on the back of a lion, appeared before Indra and other deities and declared in a firm voice that all their activities and movements become possible by virtue of the great power (*Mahāśakti*) which belongs to Her. The *Śrīmadbhāgavata* has ordained for the adoration of Pārvatī. It has been there stated that Gopīs invoked the mercy of Kātyāyanī. In the *Mārkaṇḍeya-Purāṇa* has been extolled the glory of the Devī. The Purāṇas have eulogized her immense power. Innumerable verses may be quoted from the *Padma*, *Brahma*, *Brahmavaivarta*, *Skanda*, *Bhaviṣyat*, *Kalika* and *Devī* Purāṇas. The worshipping of Durgā in the season of autumn has been enjoined in some of the Purāṇas. Are the Western scholars inclined to believe that the Vedas, Upaniṣads and the Purāṇas are all recent productions in as much as they contain explicit reference to the worship of Śakti? We pause for an answer.

It has already been adverted to above that the mass of the religious scripture of the Hindu has been traditionally

classified into four distinct branches, namely, the Śruti, Smṛti, Purāṇa and Tantra. It is the Śruti from which is derived the authority of the last three varieties of the sacred writings. In the event of conflict amongst them the overall supremacy of the Śruti prevails. To tell the truth, it is the teaching of the Śruti that has been merely elaborated in the succeeding three varieties of religious treatises in order to confirm it for the respective ages (*Yugas*). The Tantra is esteemed as the fifth Veda and is superior to Smṛti and Purāṇa. And all Śāstras are inferior to the Veda. Yet the religious practices, rites, and ceremonies which have been prescribed in the Tantra supersede the *Vaidikācāra* in the present Kali age. The Tantra has revealed the heart of the Veda and in fact it is an integral part of it. The *Kulārṇava Tantra* has stated in the clearest term that Śruti, Smṛti and Purāṇa are intended for the first three ages, namely, *Satya*, *Tretā* and *Dvāpara*; and to the *Kali* age has been assigned the Tantra for answering religious requirements. The objection that the Tantras are bereft of the authority of Śruti, Smṛti and Purāṇa is according to the orthodox view without any foundation. Since all Śāstras are regarded as eternal. It is only their revelation that may be regarded as successive. Words become manifested by means of letters or sounds. But the inner essence of words is to be found in the *sphoṭa* which is eternal and indestructible. It does exist even before the articulation of the words or letters manifesting them. It is undeniable that the revelation of the Tantra postdates the three varieties of scriptural texts mentioned above. But it should not be lost sight of that the self-same *dharma* has been advocated in the four consecutive ages, namely, *satya*, *tretā*, *dvāpara* and *kali* by four distinct varieties of religious scriptures. The Tantra has not propagated a religion which has no sanction in the Vedas. The elaborate process of the Vedic ritualism fell into desuetude with the passing away of the time. Those who were proficient in sacerdotal lore became the rarest of the rarity. And as a sequel to this a necessity was felt for the simplification and abridgement of the process of the Vedic rites, ceremonies,

sacrifices and sacraments in order to make it in tune with the spirit of the time. This accounts for the appearance of the Tantra to meet the religious requirements of the orthodox Hindu community. It has been reiterated that the Tantras are part and parcel of the Veda and as such has been accorded equal rank with it. The Tantras also bear the designation of *Āgama* which in its turn signifies the Veda. So these three expressions are interchangeable and vouchsafe their internal unity. In course of time several creeds came into existence on the basis of Āgamic teaching. So far the fundamental doctrines are concerned, there existed complete harmony amongst the different religious communities which profess allegiance to the *Āgamas*. It is only in respect of the observance of rituals and comparatively unimportant details that there existed divergence in the different religious sects. The offering of oblation to fire which figures prominently in the Vedas is to be encountered in the Tantras also. The hymns which were recited during the performance of *Aśvamedha* sacrifice are equally uttered at the time of consecration (emulation) of the he-goat during the performance of *Tāntrika* worship. The drinking of wine as prescribed by the Tantra brings back to memory the ritualism of the *sautrāmaṇi* sacrifice prescribed in the *Tajurveda*. It has also been referred to that according to the orthodox view the Vedas have emanated from four mouths of Śiva and the Tantra is from His fifth mouth. All these evidences conclusively prove that both the Vedas and the Tantra are interconnected and indivisible in their essential character. Furthermore the *Śrīmadbhāgavata*, *Devībhāgavata*, *Vārāha*, *Skanda* and the other Purāṇas have unanimously acknowledged the authority of the Tantra and have placed it on equal footing with the Vedas.

We have referred to the fact that Kulluka Bhatta, while explaining the first verse of chapter second of the *Manusmṛitī* has extracted the observation of Hārīta to the effect that Śruti is of two kinds, namely, *Vaidikī* and *Tāntrikī*. It indubitably proves that the Tantra is the inseparable part of the Veda and

also bears the appellations of *Āgama* and *Nigama*. It has also been stated in the *Mahābhārata* that Mahādeva at the outset revealed the Veda and thereafter the *Pāṣupata* religion as ordained in it.¹ It is manifest that this religious ceremony must be Tāntrika in its character. And it further attests that the Tantra is an integral portion of the Veda. The *Rāmāyaṇa* has recounted the episode that Viśvāmitra taught the two secret and mystic sciences called *balā* and *atibalā* to Rāma and Lakṣmaṇa². And it is a pleasant surprise to find that the process of attainment of these two types of esoteric sciences have been dealt with in the Tantra. And it deserves to be deeply emphasized that the Tāntrika terminology and ritualism have been expressly mentioned in the *Mahābhārata*. An unbiased consideration of these relevant data marshalled above indubitably prove the great antiquity of the Tantra. We refrain from aducing further evidences in the limited compass of our present treatment.

Section II

The Radical Principles of The Śaiva Philosophy As Elaborated In the Nāradiya Purāṇa

The present section will be chiefly devoted to an exposition of the basic principles of the Śaiva Tāntra as expounded in *Nāradiya Purāṇa*³. The expressions, *Śaiva Tantra* and *Śaivāgama* are synonyms and as such they are coextensive in meaning and usage. The Śaiva Tantra has postulated three basic concepts and it is arranged into four sections (*pādas*)⁴. The subject matters of these four consecutive sections are (1) direct experience of external objects (*bhoga*), (2) emancip-

1. Mbh, *Śānti Parva*, CCXXCIV, 121-122.

2. *Rāmāyaṇa*, *Vālakāṇḍa*, XXII, 12-15.

3. Nār I, LXIII.

4. Tripadārtham catuṣpadam mahātāntram pracakṣ-

ate /

Ibid., 13a.

ation (*mokṣa*), (3) initiation (*dīkṣā*), and (4) performance of religious rites and ceremonies (*caryā*)¹. The three basic concepts may be stated as follows :—(1) *Paśupati* (Śiva); (2) individual self (*paśu*), and (3) fetter (*pāśa*)². The association with delusion is responsible for the non-realization of intrinsic nature of the self. In this state an individual self receives the designation of *paśu*. This paśuhood is indissolubly bounded with dualistic outlook³. The fetters which enmesh an individual self with the worldly existence are susceptible of a fivefold classification⁴. We reserve their enumeration and elucidation for the subsequent pages. Now paśu is of three distinct types : (1) *Kala*; (2) *Talapākala*, and (3) *Sakala*. The first variety of paśu, namely, *Kala* is endowed with dross (*mala*). And the second type of paśu which is termed as *talapākala*, is endowed with dross and action. Likewise the third kind of paśu; which is designated as *sakala* is endowed with dross, action and ignorance (*māyā*). Again the type of paśu which bears the name of *kala* and endowed with dross is further liable to a twofold subdivision (*samāśakaluṣa* and *asamāśakaluṣa*. The second sort of paśu, namely, *talapākala*, which has been declared to be endowed with dross and action, has been arranged into two distinct orders : (1) mature dross (*Pakvamala*), and (2) immature dross (*apakvamala*)⁵. The two classes of paśu styled *Kala* and *talapākala*

1. Bhogamokṣakriyācaryāhvayā pādāḥ prakīrtitāḥ /
Ibid., 13b.
2. Pādārthāstu paśupatiḥ paśupāśastraya eva hi /
Nār I, LXIII, 14a.
3. Yāvanmohādisanyogāḥ svarūpābodhalakṣaṇāḥ /
Tāvat paśutvam eteṣāṃ dvaitavatpaśya Nārada //
Ibid., 15.
4. Pāśāḥ pañcavidhāḥ.....
Ibid., 16a.
5. Paśavastrividhāścapi vsjñātāḥ kalasanjñikāḥ /
Talapākalaśamjñāśca sakalaśceti nāmataḥ //
Tatrādyo malasanyukto malakarmayutaḥ paraḥ /
Malamāyākarmayutastṛtīyah parikīrtitāḥ //
Ibid., 16b-18a.

are accorded the epithets, *Vijñānakala* and *pralayākala* when they move in pure and righteous religious path. The remaining variety of paśu which is called *sakala* remains enclosed within thirty six categories beginning with *kala* and the like and is subject to the cycle of birth and death. Its bio-physical existence in different order of animal life is determined by inexorable law of *Karman*¹.

The fetters have been classified under five heads:—(1) fetter engendered by dross (*malaja*), (2) fetter engendered by action (*karmaja*), (3) fetter engendered by *māyā* (*māyēja*), (5) fetter engendered by the power, obscuring the light of the soul (*tirodhānaśaktija*), and (5) fetter engendered by vindu (*vinduja*)². Now dross which engenders fetter is one and is endowed with the innumerable powers. It veils the power of knowledge and the power of action. It brings into existence the physical body which is the veritable wrapper of the soul. The body which owes its existence to this type of fetter resembles a husk of some fruit or seed.³ And *Karman* which gives rise to the specific type of fetter is of two varieties, namely, merit and demerit. It is conducive to the experience of results of chequered character. It is eternal and infinite.

1. Śuddhedhvani gatāvetau vijñānapralayākalau/
Kalāditattvaniyataḥ sakalaḥ paryaṭatyayaṃ//
Karmānugaśarīreṣu tattadbhuvanageṣu ca/
Nār I, LXIII, 20-21a.

2. Pāśaḥ pañca tathā tatra prathamau malakarmajau/
Māyeyaśca trirodhānaśaktijo bindujaḥ paraḥ//
Ibid., 21b-22a.

3. Eko 'pyanekaśaktir dṛkkriyācchādanakomalaḥ/
Tuṣakañcukavad dehanimittaṃ cātmanāmiha//
Ibid., 22b-23a.

Gf. Eko' hyanekaśaktir dṛkkriyayo śchādakomalaḥ
pumśaḥ/

Tuṣataṇḍulavaj jñeyas tāmrasthitaśakālikāvad vā//
Bhojarāja's *Tattvapraśaṅga* (Kārikā) 18.

It has no beginning or an end like the series of relation holding between seed and sprout¹.

Now the true nature of the fetter engendered by *Vindu* is going to be dealt with. It is remarkable that the Supreme self is the ultimate cause of this entire universe. He is one and omnipresent. He is called the primordial Being and the Lord of all². Undoubtedly His divine power is comprehensible by mind; but it is characterized by the absence of any visible manifestation. And it paves the way of the renunciation of worldly things. Besides, this power is of the nature of knowledge and action.³ It is owing to the influence of this *Śiva-śakti* that an individual self succeeds to reach the blessed region of the Supreme and becomes worthy of experiencing infinite perennial bliss. An absolute cessation of the state of bondage, better known as *paśuhood* takes place *pari passu* with it. This power is identical with the Supreme. It awakens *Vindu* and brings about its ultimate polarization in the form of knowledge and action. This polarized *Vindu* is accorded the designation of *Śiva* who is the ultimate cause of the thirty six categories and is omnipresent and immutable.⁴ It is by remaining dormant in Him that the three distinct types of powers, namely, power of knowledge, power of volition and

1. Dharmādharmātmakam karma vicitraphalabhogadam/
Pravāhanityam tad bijāṅkuranyāyena samsthitam//
Nār I, LXIII, 23b-24a.
2. Saccidānandavibhavaḥ paramātmā sanātanah/
Patirjayati sarveṣāmeko bijam vibhuh param//
Ibid., 25.
3. Manasyeti na codeti nivṛttiṃ ca prayacchati/
Varvartidṛkkriyārūpaṃ tattejah Śāmbhavam param//
Ibid., 26.
4. Ś akto mayā harāu bhukto mukto paśugaṇasyahi/
Tacchaktimādyām ekāntam cidrūpākhyam
vadanti hi//
Tayā cojjṛmbhito bindurdṛkkriyātmā śivābhidhah/
Aśeṣatattvajātasya kāraṇam vibhur avyayam//
Nār. I, LXIII, 27-28.

power of action exercise their respective functions. He has created the universe as an act of divine favour towards conscious and unconscious beings. And at the time of creation, the first impulse towards awaking in Him, takes the form of *Nāda*¹. It is the beginning of the process of the cosmic order. This *Nāda* has been viewed as the microcosm or miniature representation of macrocosm. The process of evolution takes its course from the subtle to the gross. This *śakti-tattva* has its integral parts in the shape of power of knowledge, power of volition and power of action. When the power of knowledge is subordinated and the power of action becomes predominant that state is technically called *Īśvara-tattva*. In this state the Supreme manifests itself as the creator of all things.² When the power of action is inferior and the power of knowledge becomes awakened, this state goes under the name of *vidyā-tattva*. It is of the nature of consciousness that manifests all objects by its intrinsic light.³ It is worthy of remark that both *Nāda* and *Vindu* are comprised in the *tattva* which passes under the name of *sat*.⁴ The eight varieties of stages which are collectively styled as *vidyēśvara* fall within the sphere of *Īśa-tattva*.⁵ And the group which is

1. Cijjādānugrahārthāya yasya viśvaṃ sisṛkṣataḥ/
Ādyo'umeṣo 'sya nādātmā śāntyādibhuvanātmakaḥ//
Ibid., 30.
2. Dṛkśaktir yatra nyagbhūtā Kriyāśaktirviśiṣyate/
Īśvarākhyam tu tattattvaṃ proktaṃ
sarvārthakartṛkaṃ//
Ibid., 32b-33a.
3. Yatra kriyā hi nyagbhūtā jñānākhyodrekamaśnute /
Tattattvaṃ caiva vidyākhyam jñānarūpaṃ
prakāśakaṃ //
Nār I, LXIII, 33b-34a.
4. Nādo vinduśca sakalaḥ sadākhyam tattvaṃ āśritau /
Ibid., 34b.
5. The individual self performs moral and non-moral actions and thereby a mass of dross becomes accumulated. But with the renunciation of action, the dross attains maturity and resembles ripened fruits. And

known by the name, mantra and is numbering seven crores is included under the jurisdiction of *Vidyā-tattva*. These *tattvas* are called the pure path (*buddhādhva*). The Supreme Lord (*Īvara*) is the efficient cause of this universe. And in the event of association with *Vindu*, it becomes the material cause.¹ The five types of fetters alluded to above remain beyond the sphere of temporal limitation. And it is owing to this reason no sequence is conceivable among them. These fetters have been imagined solely on the basis of their visible functions. But in truth there is only one *tattva* and it is no other than *Śiva* Himself endowed with varied and diversified powers.² His association with power (*śakti*) is responsible for conferring upon Him the significant appellation *śakta*. The Supreme Lord, *Śiva* assumes manifold forms for the dispensation of His divine favour. His providential mercy is directed towards the individual self who remains enmeshed and ensnared by the beginningless dross.³ His infinite love and boundless benignity find expression in even dispensation of everlasting bliss and emancipation. He infuses dynamic force into the unconscious gross matter for making its active operation possi-

as an inevitable consequence of it all impurities of the individual self become chastened. And this fact accounts for the conferment of the name, *samāptakaluṣa* upon him immediately after the attainment of this spiritual upliftment. The Supreme in His boundless grace elevates the individual self to the privileged rank of *Vidyeshvara* which is of eight varieties. They may be enumerated in the following order :—(1) *Ananta*, (2) *sūkṣma*, (3) *śivottama*, (4) *Ekaṣetra* (5) *ekarudra*, (6) *trimūrti*, (7) *śrikaṇṭha*, (8) *śikhāṇḍī*.

1. Sakṣānnimittam īśo'tretyupādānasavindurāt /
Nār I, LXIII, 36a.
2. Tattvaṃ vastuṣa ekaṃ tu śivākhyam citrasaktikam /
Ibid., 37b.
3. Cijjadānugrahārthāya kṛtvā rūpāṇi vai prabhuḥ /
Anādimalaruddhānāṃ kurute'nugrahaṃ citam //
Ibid, 38b-39a.

ble. The attainment of identity between the individual self (*Jīva*) and *Śiva* is the true nature of emancipation.¹ The divine grace is conferred upon the gross matter in the shape of infusion of dynamic force and upon the conscious self in the form of ultimate redemption. And this has been technically called '*Cijjādānugraha*'.² Action in true nature is beginningless. It is ever-present. The philosophers of the rival schools hold that the fetters of *karman* cannot be broken without experiencing its result in the shape of pleasure and pain. But the *Śaivāgama* declares in indubious terms that a conscious self may achieve spiritual liberation through the grace of *Śiva* (God) even without enduring the consequences of his actions. Divine acquittal is all-powerful to release him from sorrow and suffering imposed by the fetters of action (*Karman*). This accounts for considering *Śiva* as the sole dispenser of grace³. This indestructible supreme creates the universe by means of subtle instruments in order to make the experience of pleasure and pain of the conscious self possible. Throughout the process of creation He remains passive and effortless. It is attested by the verdict of experience that one can produce an effect by means of the instrument and material serving as the necessary constituent element. Now the powers are the instrument and *māyā* is the material in the matter of creation of this cosmic order⁴. The *māyā* is one and eternal,

1. Śivasāmānyarūpo hi mokṣastu cidanugrahaḥ /
Ibid., 40b.
2. Muktiṃ bhuktiṃ ca viśeṣāṃ svavyāpāre samarthatām /
Vidhatte jaḍavargasya sarvānugrāhakaḥ Śivaḥ //
Ibid., 39b-40a.
3. So 'nāditvātkaṛmaṇo hi tattad bhogṃ vinā bhavet /
Tenānugrāhakaḥ sambhustad bhuktyai prabhura-
vyayaḥ //
Nār I, LXIII, 41.
4. Kurute sūkṣmakaraṇabhuvano 'tpattimañjasā /
Kartto 'pādānakaraṇair vinā kārye na dṛṣyate //
Śaktayaḥ karaṇaṃ cātra māyo 'pādānamīṣyate //
Ibid., 42-43a.

and is conducive to the welfare of mankind. It has no beginning or an end. It is by means of innate power that *māyā* becomes the common and undifferentiated cause for making the creation of human beings and the entire universe possible. It is productive of hypnotic spell by its own activities. And what is called '*parāmāyā*' is distinct from it. It is subtle and ubiquitous. It remains beyond the sphere of all created things which undergo constant mutation¹.

Śiva has been called the Lord of *Vidyā-tattva*. He directly perceives the action performed by the individual self. He disturbs the equilibrium of *māyā* with His own powers and impels it for bringing into experience the physical body and sense-organs with a view to making the experience of pleasure and pain of individual self conformable to the prospective results of his action.² The order of creation moves in a definite direction. At the outset *māyā* as the repository of manifold powers generates *kāla-tattva*³. She creates, preserves and destroys the universe delimited into past, present and future time. Therefore she brings forth *niyati* which is so called for its inherent power of regulation of all beings.⁴ In the immediately succeeding stage

1. Nityaikā ca śivā śaktyā hyanādinidhanā satī /

....
Svabhāvān mohajanani svacitājanakarmabhiḥ //
Vibhvi sūkṣmā parā māyā vikṛtaiḥ paratastu sā /

Nār I, LXIII, 43b-45a.

2. Karmāṇyavekṣya vidyeśo māyām vikṣobhya śaktibhiḥ /
Vibhatte jīvabhogārthaṁ vapūṁśi karaṇāni ca //

Ibid., 45b-46a.

3. Sṛjatyādau kālatattvaṁ nānāśaktimayī ca sā /

Ibid., 46b.

4. Sarvaṁ niyamayatyeṣa teneyaṁ niyatīḥ smṛtā /

Ibid., 48a.

The word '*niyati*' has been derived from the root '*yam*' which signifies to regulate or to bind. So in the present context it is a significant name.

māyā gives birth to *kalā-tattva*. This *kalā-tattva* can be explained on the basis of its etymological meaning. It causes the accumulation of dross in an conscious self and brings about the manifestation of creative power in him.¹ The expression, 'Kala' is derived from the root, 'kal' which means to accumulate or to manifest. This is why it is called *Kalā-tattva*. This *Kalā-tattva* in association with *Kāla* and *niyati* exerts its functions and pervades the entire universe. It is the self-same *Kalā-tattva* with a view to making the experience of the external objects possible, gives birth to *vidyā-tattva* which is of the nature of pure manifestation.² This *vidyā-tattva*, on its part, removes the veil of *jñāna-śakti* or power of knowledge. And as a direct consequence of that the conscious self becomes able to apprehend the external object. This affords the ground for considering it (*vidya-tattva*) as the cause of apprehension of external objects by the conscious self. The *Vidyā-tattva* has been styled as an instrument due to its making the apprehension of objects of pleasure and pain. To put it the other way round, it is through the instrumentality of *Vidyā-tattva* that the conscious self apprehends pleasure and pain from the objects of diversified nature. An experience is nothing but apprehension of the object by a conscious self through the medium of intellect (*buddhi*). To put it in a nutshell, the intellect, which has undergone modification in the form of external objects, subsequently suffers further transformation in the shape of pleasure and pain³. The apprehension of objects of pleasure and pain by a conscious self as the agent of the act of experience takes place in an automatic way. The *Vidyā tattva* is merely accessory factor

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1. Ekatastu nṛṇāṃ yena kalayitvā malaṃ tataḥ/
Nār I, LXIII, 49b.
 2. Pradarśanārthaṃ vai punso viṣayāṇāṃ ca sā punaḥ/
Prakāśarūpaṃ vidyākhyāṃ tattvaṃ sūte kalaiva hi//
Ibid., 51b-52a.
 3. Sukhādirūpā viṣayākārā buddhiḥ samāsataḥ/
Nār I, LXIII, 55b.

in it. It is true that intellect is only the manifestor of object like the solar light. Yet it cannot be regarded as a conscious agent. It (intellect becomes competent to make the apprehension of objects by the conscious self possible, when it receives the co-operation of other sense-organs. So far as the conscious self is concerned, it directly establishes link with sense-organs. And in its solicitous desire for experiencing pleasure and pain, it becomes propelling agent of intellect and the like in accordance with the fiat of its own will. This untrammelled autonomy of the conscious self is a distinctive mark of its own and is not shared by any other entity.¹ Besides, it experiences the results which are engendered by the righteous and non-righteous activities of the intellect and the like. And this operates as the ground for attributing the status of an agent to the conscious self. The denial of this enviable position to it is bound to render the admission of the status of the experiencing subject in it obviously abortive.² Since the conception of an experiencing subject involves the notion of an active agent. An experiencing subject will be liable to forfeit its status, in the event of denying to it the status of an agent. It is needless to observe that in the present context an experiencing subject implies a subject who experiences pleasure and pain. Not only this, all actions performed either by the primal matter or by the conscious self will have their prospect of producing results completely blighted. If the conscious self be not the impellent of the sense-organ and the like and if it be destitute of the status of

1. Bhogyam bhoktuśca svenaiva vidyākhyam karamam
tu tat/

Yadyarkavatprakāśa dhiḥ karmatvācca tathāpi hi//
Karaṇāntarasāpekṣā śaktā grāhayitum ca tam/
Sambandhātkaraṇādyais tadbhogautsukyena codanāt//
Taceṣṭāphalayogācca sansiddhā kartṛtasya tu /

Ibid., 56-58a.

2. Akartṛtvābhupagame bhoktṛtvākhyā vṛthāsyā tu/

Nār I, LXIII, 58b.

an agent, then, the felt experience of pleasure and pain by it will remain unaccounted for.¹ It is owing to this obvious reason that the conscious self has been declared as the prime propellent of them. It deserves to be borne in mind that it is by receiving the good office of *Vidyā-tattva* the conscious self can be expected to become the mover of the sense-organ.² In the second stage the *kalātattva* engenders craving (*rāga*). And the presence of craving is responsible for inducing volitional activities in the conscious self for the attainment of pleasurable objects. It deserves to be stressed that when due to association with these categories the conscious self reaches the stage of experiencing subject, the name, *Puruṣa* is conferred upon it³. And in the immediately subsequent stage the *kalā-tattva* gives birth to the unmanifested primal matter (*prakṛti*). The chief function of this primal matter consists in catering objects of pleasure and pain for *puruṣa*. Not only this, to it belongs the business of dispensation of seven knots, namely; *kalā* (particle), *kāla* (time), *niyati* (destiny), *vidyā* (knowledge), *rāga* (craving), and *guṇas* (qualities). They are also constituted of the three qualities, namely, *sattva*, *rajas* and *tamas*. The enumeration of the three qualities in the list of the seven knots and the subsequent affirmation that they (knots) are also constituted of these three qualities, is bound to appear as apparent paradox. But this is explained away by maintaining that the qualities mentioned in two occasions are bereft of distinction in the present context. An analogous instance is furnished by the earth considered as the substratum of the universe. It

1. *Kim ca pradhānacaritaṃ vyarthaṃ sarvaṃ*

bhavettataḥ/

Kartṛtvarahite punsi karaṇādyaprayojake//

Ibid., 59.

2. *Karaṇādiprayokṛtvaṃ vidyayaivāśya sammatam/*

Ibid., 60b.

3. *Ebhistattvaiśca bhokṛtṛvadaśāyām kalito yadā/*

Nityastadāyamātmā tu labhate puruṣbhidhām//

Nār. I, LXIII, 62b-63a.

is undeniable fact that the earth due to its inclusion within the universe comes to occupy the position of a container and contained. Now when the earth serves the purpose of the substratum, it is to be understood as an indivisible whole bereft of the differentiation as container and contained. This parity between them (the qualities and earth) accounts for the attitude which has found expression in the enumeration of the three qualities in the manner indicated above.¹

The locus of these seven knots is called the unmanifested (*avyakta*). There are three qualities, namely, *sattva*, *rajas* and *tamas* and they become manifested from the unmanifested itself. It is by receiving the good offices of the three qualities that the intellect controls the function of the sense-organs and determines the true nature of the objects. This intellect in its turn admits of a three-fold classification, namely, *sāttvika*, *rājasika*, and *tāmasika* on the basis of preponderance of the respective qualities enumerated above. It is worthy of remark that *Karman* exerts a profound influence in the matter of the development of these three types of intellect of the conscious self.² The category which is called *mahat* or intellect generates another category entitled ego. It is responsible for egotism or self-opinionatedness of the conscious self. It is due to the association with the ego that towards external objects are directed all volitional activities. The ego also owing to the predominance of the three qualities in their individual character becomes susceptible to a threefold division, namely, *taijasa*, *rājasa* and *tāmasa*. Now the ego which is styled as *taijasa* generates the cognitive sense-organ together with the mind. This variety of ego is characterized by the predominance of *sattva* which is of the nature of manifestation. It contributes to apprehension of external objects. Likewise the ego makes all activities and movements possible. And lastly the ego which receives the designation of *tāmasa* produces

1. Guṇānāmbhāgo'tra hyādhāre kṣmādhāgavat/
Nār I, LXIII, 64b.

2. Guṇatastrividhā sā'pi proktā karmānusārataḥ/
Ibid., 67a.

the five subtle elements¹. They are the material cause of the five gross elements. The mind is endowed with the function called deliberation which is of the nature of will². It is the mind that in association with other sense-organs makes the experience of pleasure and pain by the conscious self possible. Besides this, mind which is out and out an inward thing confers power upon the sense-organ through the medium of its function, deliberation. This inwardness of mind accounts for according to it the name of *antaḥkāraṇa* or internal sense-organ³. It deserves to be emphasized that this *antaḥkāraṇa* or internal sense-organ is liable to a threefold subdivision, namely, mind (*manas*), ego (*ahmākāra*), and intellect (*buddhi*). Will (*icchā*), egotism (*saṁrāmbha*), and apprehension (*bodha*) are the three distinctive functions of them respectively. The process of evolution as laid down in the Śaiva philosophy concurs with the Sāṁkhya system of thought in material respects. It is not possible to make an elaborate consideration of it within the limited compass of our present dissertation. It is worthy of remark that the categories, which are headed by *kalā* and end with the gross elements, namely, earth and the like, constitute the universe. In the physical bodies they find their objective manifestation. Their existence is deduced on the basis of chequered character of the experience of pleasure and pain. The convergence of the different categories (*tattvas*) in the physical bodies of the self takes place in perfect unison with Karman performed to it.⁴ This is technically termed as the fetter engendered by *māyā* (*māyepāśa*). It completely envelops the entire universe. The conglomeration of categories beginning with *kalā* and ending

1. Nār I, LXIII, 69-71a.

2. *Icchārūpaṁ ca saṅkalpavyāpāraṁ tatra vai manaḥ/*
Ibid., 71b.

3. *Karotyantaḥsthitam bhūyas tato'ntaḥkāraṇam manaḥ//*
Ibid., 73b.

4. *Tattvānyevaṁ kalādyāns pratipum niyatāni hi /*
Deheṣu karmavaśataḥ sarveṣu vicaranti hi //
Nār I, LXIII, 90.

with earth are constituents of impure path (*aśuddhādhva*).¹ As regards the fetter engendered by the power of obscuring the light of the soul (*Tridhānaśaktija*) it has been stated that the mobile and immobile are the proper sphere of operation of it.

All activities of mankind should be directed towards the bursting of tie which enchains the self². It is initiation which extirpates the fetters of worldly existence of the individual self³. It leads to the attainment of highest goal and infuses power and energy into the *mantra*. It paves the way to the achievement of divinity and removes deadly sins⁴. And an uninitiated person cannot be recipient of divine grace. He is unable to reach to the blessed region after his death. It is the *Guru* who alone is competent to initiate his disciple. As iron is transmuted into gold by an alchemist. In an identical manner upon an individual self is conferred the status of fullfledged divinity. His moral and non-moral *karmans* are consumed by the fire of initiation. And with the removal of the shackles of *Karman*, the *Jīva* attains complete identity with Śiva. Worship is of no avail in the absence of initiation. The *Mantra* uttered by the uninitiated becomes barren and futile. One who without passing through the stages of initiation merely pronounces the *mantra* from books incurs the wrath of Śiva and renders himself unworthy of spiritual upliftment. Therefore, it is incumbent upon an aspirant after

1. Māyeyascaiva pāśo'yaṃ yenāvṛtamidaṃ jagat /
Aśuddhādhvāmato hyeṣa dharanyādikalāvadhiḥ //
Ibid., 91.
2. Manuṣyāṇāmayam dharmaḥ svabandhacchedanātma-
kaḥ /
Ibid., 106.
3. Pāśabandhanavicchedo dīkṣayaiva prajāyate /
Nār I, LXIII, 107a.
4. Divya bhāvaṃ yato dadyaṭ kṣiṇuyād duritānica /
Ato dīkṣeti sā proktā sarvāgamaviśāradaḥ //
Ibid., I, LXIV, 2.

redemption that he should get himself initiated after passing through the necessary rituals. It is after the breaking of fetters by means of initiation and its consequential power of knowledge, that the self comes to be designated as pure one (*Śuddhātmatattvanāma*) and attains the state of ultimate salvation (*nirvāṇa*). A fervent devotee, who immerses in deep contemplation of Śiva by means of his power of knowledge and directly visions Him, makes substantial contribution to the betterment of mankind.

CHAPTER VIII

THE CONCEPTION OF GOD IN THE ŚAIVA PHILOSOPHY

The adherents of the Nāya-Vaiśeṣika school hold that God is only the efficient cause of this universe. And this view has been endorsed in *toto* by a section of the Śaiva philosophers. So far as the formulation of the conception of God is concerned, there is a marked affinity between the Śaiva and Nyāya-Vaiśeṣika systems of thought. It is one of the fundamental doctrines of the Śaiva school that the existence of God can be indubitably proved by means of inference. And it is evident that this view conforms to the Nyāya-Vaiśeṣika position. Appayadikṣita in his *Śivārkaṣaṇḍīpikā*¹ has made a momentous observation. He has averred that there is an order of Śaiva philosophers who bank upon inference to prove the existence of God and the fact of His being the efficient cause (*nimitta kāraṇa*) of the universe. But they have emphatically denied the possibility of material cause in Him. This viewpoint has been controverted in the *Śrīkaṇṭhabhāṣya* and its commentary, the *Śivārkaṣaṇḍīpikā*². In the *Śrīkarabhāṣya* also the scholiast has sought to establish that Śiva is both the efficient and material cause of this universe. This theory which recognizes two distinct types of causality in Him has

1. Appayadikṣita has written an elaborate commentary on the *Śrīkaṇṭhabhāṣya* of the *Brahmasūtra*. The commentary is entitled *Śivārkaṣaṇḍīpikā* and its authority has been recognized by the exponents of the Śaiva system of thought.
2. *Ihādhikaraṇe parameśvarasyānumānāt siddhistasyānumānatassiddham nimittatyameva kevalam nopādānat-vamapīti matam nirākriyate/*

SMD on SKB on BS 2, 2, 35.

been accorded a position of supreme importance. The *Śaivāgama* which accords approbation to this basic doctrine has been honoured by the designation of *Suddhasāttvika*. Those Śaiva systems of thought which receive the names of *Miśraraudra*, *Pāśupata*, *gāṇapatya*, *Saura*, *Śākta* and *Kāpālika* deserve unqualified denunciation for their hostile attitude towards the acceptance of the dual character of causality in Śiva¹.

Likewise Śrīkaṇṭhaśivācārya has observed that Paśupati is both the efficient and material cause. And he is positive that this view stands confirmed by the Vedic hymns. But there is a section of Śaiva philosophers who only admit that Śiva as the supreme Lord is only the efficient cause of the cosmic order². And this view is based on abysmal ignorance of the profound significance of the teachings of *Śaivāgama*. The dual character of causality accorded to Śiva constitutes the corner stone of the Śaiva philosophy. It has already been adverted to above that the exponents of the Nyāya-Vaiśeṣika school concur with the view of that section of Śaivite thinkers who admit the inferability of only the efficient cause in Śiva. Śaṅkarācārya in his celebrated *bhāṣya* on the *Brahmasūtra* (2.2.37) has reproduced the view of Śaiva philosophers. He has opined that according to the followers of Śaivism, Paśupati is only the efficient cause of the universe. He has also drawn attention to the fact that the Vaiśeṣikas also have aligned themselves with this viewpoint.³ Vācaspati

1. Bhūtapateśśivasya jagadubhayakāraṇatvavidhāyaka
śuddha sāttvika śaivamatasya prādhānyamutaśaivama-
tābhāska miśraraudra.....matānām veti viśayah//
Śrīkarabhāṣya on BS 2, 2, 8, 37.
2. Patyuh parameśvarasya śrutisiddhajagadubhayakā-
raṇatvāsyāpi tadāgamaṇiṣṭhās tanmatābhiprāyānabhijñā
ekadeśinastāntrikāḥ kevalanimittatvaṃ vadanti/
SKB on BS 2, 2, 35.
3. Māheśvarastu manyante ..paśupatirīśvaro nimittakā-
raṇam iti/Vaiśeṣikādayo'pi....svaprakriyānusāreṇa nimi-
ttakāraṇam īśvara iti varṇayanti//
Śaṅkarabhāṣya on BS 2, 2, 7, 37.

Mīśra in his *Bhāmati* has elaborately expounded the *Śāṅkarabhāṣya* on the self-same *sūtra*. He has observed that the worshippers of Maheśvara are liable to be classified under four categories, namely, (i) the *Śaiva*, (ii) the *Pāśupata*, (iii) the *Karuṇika-siddhāntin*, and (iv) the *Kāpālika*. But it deserves mention that in both the *Śāṅkarabhāṣya* and *Bhāmati* there is no explicit or implicit reference to the distinction between the Vedic or non-Vedic Pāśupata doctrines. These two treatises have remarked in a general way that the adherents of Maheśvara accord only the attribute of efficient causality to God. But the *Śrīkaṇṭhabhāṣya*, its commentary, the *Śivārka-mañidīpikā* and the *Śrīkarabhāṣya* have stated in unequivocal terms that the Pāśupata doctrine is susceptible of a two-fold division : (I) Vedic and (II) non-Vedic. The *patyadhikaraṇa* of the *Brahma-sūtra* and the *Śāṅkarabhāṣya* on it are apparently concerned with the reputation of the non-Vedic Pāśupata doctrine which holds that God is only the efficient cause of this universe. It did not escape the notice of Śāṅkarācārya that there is a close resemblance between the Vaiśeṣika and Pāśupata systems of thought. Since both of them agree in maintaining only the efficient causality of God.

We have alluded to the controversy which centres round the question whether God is only the efficient cause of the world appearance or it is both the efficient and material cause of it. The upholders of the former view have made a realistic approach to the problem in their own way. They argue that the potter, for example, is not the component material of the product, namely, an earthen jar. He puts into operation his tools, namely, the rod and wheel and thereby becomes the producer of the product, jar. And the parity between the potter as the efficient cause of the jar and God is too obvious to require elaboration. It is only the efficient causality that can be reasonably accorded to God with reference to the production of this world-order. But under no circumstances can He be regarded as the *causa materialis* of it. But the author of the *Brahmasūtra* has subjected this view to

an incisive criticism. He has emphatically stated that the conferment of the attribute of efficient causality upon God lacks warrant. Since it is in direct conflict with the Vedic pronouncements and as such stands assailed by its inherent incongruity. These are the *ipsissima verba* of Śaṅkarācārya's interpretations of the *Brahmasūtra* alluded to above. The upshot of this is that the admission of mere efficient causality in God militates against the utterances of the Veda. Not only this, it amounts to the contravention of the fundamental thesis of the Śaivāgama. The Veda and the Śaivāgama have reiterated that God deserves to be viewed as both efficient and the material cause.

Appayadīksita in his *Parimala* has given a succinct representation of the plea of the opponent as follows : The inferability of the existence of the Supreme and His mere efficient causality have not only been laid down in the testimonies of the Vaiśeṣika system of thought but they have been confirmed by the Śaivāgama which pretends to be the sole repository of the mystical doctrines of the Veda. How can the view which has been given full-throated recognition of the Vaiśeṣika and unconditional approval of the Śaivāgama be liable to be impeached with impunity ?

Appayadīksita has given a decisive answer to this poser. He has observed in his *Sivārkaṇḍīpikā* that the purport of the Śaivāgama is not to the effect that the existence of God can be proved independently by means of inference in total disregard of the Veda and that to God belongs only efficient causality of the universe. The reason for the currency of this view amongst the followers of the Śaivāgama is to be sought in their uncritical and credulous mind. This parochial view has been essayed to be established by a few exponents of the Śaivāgama, who are in microscope minority. Their misinterpretation has misinformed and misled the members belonging to the academic world. It is in order to remove this erroneous

notion regarding the ultimate purport of the Śaivāgama that *Patyudhikarṇa* has been introduced in the *Brahmasūtra*.¹

A pertinent question arises. The repudiation of material causality in God is clearly discernible in the classical treatises on the Śaivāgama. If it be so, then, how can the doctrine of mere efficient causality be attributed to the failings of the aberration of its exponents? This stands confuted by the following counterposer, "Have not the Vedas proclaimed the immutability of God? It is for the confirmation of this momentous Vedic pronouncement that the Śaivāgama has denied the material causality of God. The admission of God as the material cause of this universe will entail the admission that the latter is of the nature of transformation of the former. And it is manifest that this will be fatal to the immutability of God, so loudly declared by the Vedas. To be more precise, the God itself will become subject to transformation. The essential nature of transformation implies the disappearance of the former state and appearance of a new one with reference to the self-same entity. The transformation of milk into the state of curd serves as a concrete instance *adrem*. It deserves to be noted that according to the Śaiva doctrine, the power of consciousness belonging to Śiva (*Śivacicchakti*) is liable to transformation on the analogy of the power of consciousness residing in the individual self (*Jīvacicchakti*). But the transformation of the consciousness-power of Śiva cannot bring about the transformation of Śiva itself. That is to say, Śiva remains beyond and beside the sphere of it."²

The Śaivāgama admits of a twofold classification :—(1) Vedic and (2) non-Vedic. The *Śivārkamaṇidīpikā* has quoted *totidem verbis* the utterances of the *Kūrma Purāṇa* to emphasize the distinction alluded to above. The *Śrīkaṇṭhabhāṣya* and

1. *Śrīkaṇṭhabhāṣya*, p. 106.

2. *Śivārkamaṇidīpikā*, p. 109.

other authoritative treatises on the Śaiva philosophy have laid down that it is only the non-Vedic Pāśupata doctrine that has been made the target for adverse criticism in the *Brahmasūtra*. But that which conforms to the Veda is in perfect unison with the fundamental doctrine of the Vedānta. So to an uncritical and unsophisticated mind it may appear that the Śaiva philosophy concurs with the Vaiśeṣika point of view in the matter of attributing to God the efficient causality of this cosmic order. But a deeper reflection will make it evident that the Vedic Śaiva philosophy is at variance with the Vaiśeṣika system of thought concerning this paramount problem. It is remarkable that even the non-Vedic Śaiva philosophy, which accords to God only the status of efficient cause, was chiefly impelled to confirm the Vedic proclamation of His immutableness.

Udayanācārya, one of the foremost exponents of the Vaiśeṣika philosophy has categorically asserted that the four distinct varieties of atoms are the substratum of the effort of God. The abidance of effort in the atoms accounts for attributing a body to them. The notion of a body involves that it is the substratum of an effort. And the consideration of this fact has been responsible for admitting a body of the atoms. The very conception of bodyhood implies the fact of becoming the direct substratum of an effort. Now the atoms which constitute the body of God become the originator of the gross bodies in an ordered manner. To be more precise, two atoms combine to produce a dyad (*dyāṇuka*), the dyad combines to make a triad (*tryaṇuka*), and the six atoms which constitute the triad again unite to produce *caturaṇuka*. This process of successive accretion proceeds on till the formation of gross bodies. This theory of origination of the Vaiśeṣikas is known as (*ārambhavāda*) or the theory of intransitive causation. The adherents of Śaiva philosophy advocate that the power of God becomes transformed into the form of the universe; whereas the Vaiśeṣikas maintain that the body of God, which is one and identical with the four atoms, becomes

the originator of the gross bodies in the order indicated above. This makes it crystal clear that there is a very little difference of opinion between these two systems of thought. One comes close to the other. The admission of the theory of intransitive causation results in establishing the plurality of atoms *qua* the body of God, while the advocacy of the doctrine of transformation of the Śaiva philosophy culminates in proving the monistic character of the power of God. The cardinal point of difference between the theories of intransitive causation and transformation lies in the fact that the former upholds the plurality of the formative causé (*Ārambhaka*), whereas the latter supports the oneness of *causa materialis*.

Appayadīkṣita in his *Śivārkaṇḍīpikā* has averred that the thing into which the Supreme enters and acts as its director, takes the place of His body. Or the thing which becomes the substratum of His effort is regarded as His body¹. It has already been adverted to above that Udayana in his *Kusumāñjali*² has accorded his endorsement to the second definition of body immediately mentioned before. Furthermore Appayadīkṣita has observed that *māyā*, primal matter (*prakṛti*) and the like are also admitted as the material cause of the universe³. Now if they become the substratum of the effort of God, they also become entitled to be considered as the body of God. The sum and substance of this digression is that thing which comes under the direct control of God becomes converted into His body. It is through the medium of controllable thing that God becomes endowed with a body. As the individual self is presiding director of his body, in an identical manner God will be the presiding director of the thing which remains under His direct control. This dispenses with the necessity of attributing a distinct body possessed of hands and

1. Anupraviśya niyamyatvaṃ sakṣātpṛayātnādhiṣṭheyatvaṃ
vā śarīratvaṃ / SMD on BS 2, 2, 36.
2. *Kusumāñjali*, p. 75, (Asiatic Society Edition).
3. Tacca parmeśvaraṃ prati māyādināṃ sarveśāmapya-
viśiṣṭaṃ / SMD on BS 2, 2, 36.

feet to God¹. There is no such cardinal rule that one who is endowed with a body which is beyond and beside the thing remaining under his direct control becomes the presiding guardian of it. Since the admission of it is bound to deprive the individual self of its right to be considered as the presiding director of his own body. It is a universally avowed fact that individual self exercises unfettered control over his body. It is a self-evident fact that the individual self does not possess a body which can in any way be regarded as distinct from the body over which it holds complete sway. This point of view has been exposed by Appayadīkṣita in his *Śivārkamaṇidīpika*.

Jayanta Bhatta in his *Nyāyamañjarī* has observed that although the self is not the body, yet it (self) has unfettered freedom in the matter of directing its own body. Jayant has merely stated in brief what Appayadīkṣita has expounded at great length. Both of them are unanimous on this fundamental point that God is bereft of an independent body of His own. It is by means of the things which are subject to His control that He becomes endowed with a body. The ultimate constitutive elements of this universe obey the irresistible will of God. And this has been equated with the act of presiding by God over them. It is worthy of remark that Udotakara, the author of the *Nyāyavārtika* has advocated this view with admirable clarity. The admission of effort of God is bound to entail the necessity of attributing a body to Him. And it is owing to this very reason Udayana, Appayadīkṣita and others have marshalled arguments to prove the existence of the body of God in an indirect way.

Appayadīkṣita has invoked the observation of the *Vāyusamhitā* which emphatically proclaims that the Śaivāgama is susceptible of a twofold classification : (1) Vedic and (2) non-Vedic. Besides the *Vāyusamhitā* has explicitly stated that

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1. Tathā ca yanniyamyam ten aiva śarīravān paramēśvaras tasyādhiṣṭhāt' etyupapadyata iti na tasya karcanañādimaccharīrāntarasiddiḥ prasajyate / *Ibid*.

there are twenty eight Śaivāgamas beginning with the *Kāmika* and ending with the *vātula* which deserve to be regarded as non-Vedic in their essential nature. They occupy an independent status of their own. We propose to enumerate them as follows :— (1) *Kāmika*, (2) *Yogaja*, (3) *Cintya*, (4) *Kāraṇa*, (5) *Ajita*, (6) *Dīpta* (or *Dīpa*), (7) *Sūkṣma*, (8) *Sahasra*, (8) *Ansumān*, (10) *Suprabhedaka*, (11) *Vijaya*, (12) *Viśvāsa*, (13) *Śrāyaṃbhuta*, (14) *Anila* (or *anala*), (15) *Vīra*, (16) *Karava* (or *Raurava*), (17) *Mukuta*, (18) *Vimala*, (19) *Candrajñāna*, (20) *Bimba*, (21) *Prodjita*, (22) *Lalita*, (23) *Siddha*, (24) *Santāna*, (25) *Sarvokta*, (26) *Pārameśvara*, (27) *Kiraṇa*, and (28) *Vātula*. These twenty eight Śaivāgamas also bear the name of *Siddhānta-tantra*. It merits mention that Śrīpatipañḍitācārya in his *Śrīkarabhāṣya* on the *Brahmasūtra* (2, 2, 37) has categorically asserted that these twenty eight āgamas are non-antagonistic to the Vedic rites and ceremonies. Consequently they should not be dubbed as non-Vedic in character.¹ Now in compliance with this pronouncement of the author of the *Śrīkarabhāṣya*, Appayadīkṣita has modified his previous observation. He has held that the *Vāyu-saṃhitā* regarding the non-Vedic character of the twenty eight āgamas, should not be taken in a literal sense. He has boldly affirmed that they are not entirely anti-Vedic āgamas. Since the *Nīlīśa saṃhitā* has proclaimed in unambiguous terms that these twenty eight āgamas are based on the religious ordinances of the Vedas. Those Śaivāgamas which prescribe *Vāmācār* practices and ritualism that border moral aberrations, namely, the *lūgala*, the *Kāpālika* the *Kālamukha* and the like are undeniably at variance with the Vedic culture and religion. But it should be borne in mind that even these non-Vedic Śaivāgamas also are not totally bereft of authority. There are persons who belong to the lower caste and lack in spiritual attainment. The Vedic

1. Sarvavedadharmanukūla Kāmikādyasāviśāryā-gamasiddhāntābhidhāna viraśaivam evaṃ mumukṣu-bhirupādeyaṃriti/

Śrīkarabhāṣya on BS 2, 2, 37.

injunctions are binding upon them. It is for the spiritual upliftment of these persons who belong to the lowest strata of society that the religious ordinances of these non-Vedic Śaivāgamas have come into force. A few Śaivite thinkers hold that there is no relation between the Vedas and the Śaivāgama. Not only this, they uphold the self-validity of the Śaivāgama in total disregard of their affiliation with the Veda. But the observation of the author of the *Śivārkamaṇidīpikā* operates as *reductio ad absurdum* of their contention. Appayadīkṣita has made it abundantly clear that the Śaivāgama deserves to be classified as Vedic and non-Vedic without the slightest mental reservation. But it is incumbent upon those who have the privileged right to perform Vedic rites and ceremonies that they should be entirely guided by the Vedic Śaivāgama. Under no circumstances they should adopt religious practices enjoined in the Śaivāgamas which decry the authority of the Veda. Appayadīkṣita who is one of the chief expounders of the Śaiva philosophy has placed tremendous emphasis upon the fact that the Vedic Śaivāgama are in strict conformity with the Vedic injunctions. So the concept of God as propounded in the Vedic hymns has been endorsed in *toto* in the Vedic Śaivāgamas. The Vedic hymns have loudly proclaimed about the existence of God. They have also glorified the majesty of the Supreme. But the method of worship of the Supreme has not been elaborated in the Vedas. It is the Vedic Śaivāgamas that have dealt with the different ways and forms of worship in a clear and comprehensive manner.

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